A SHORT DISCOVERIE OF THE VNOBSERVED DANGERS OF

seuerall sorts of ignorant and vnconsiderate *Practisers of Physicke in England:*

Profitable not onely for the deceiued multitude, and easie for their meane capacities, but *raising reformed and more aduised thoughts* in the best vnderstandings:

With

Direction for the safest election of a Physition in necessitie:

By IOHN COTTA *of Northampton Doctor in Physicke.*



LONDON,
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MVSEVM
BRITAN
NICVM



TO THE RIGHT HONORABLE, RIGHT WORSHIPFVLL AND WORTHY

Gentlemen, my desired friends and deseruing Patients *of Northampton shire, honour, health and happinesse of life.*

RIght noble and renowned Gentlemen, it is now the tenth yeares since the singular fauors, loue, merite and tried worth of my thrice [a] honored friend hath first here detained mee in the eye of your vse. In this short space of quick time, as my publicke office hath bene truly deuoted vnto you all the common right, so many your noble peculiar deserts haue worthily challenged their speciall claime. In pledge therefore of my loue and durie vnto you all, and in memorie of my trauels amongst you, (when former vowes shall haply hence recall me) what my time here passed hath brought forth, most rare or worthy vnto choice obseruation, I freely publish, and reciprocally here present vnto the countries good, and together with generall caution and rule for safe and wholesome medication, repay and dedicate. The matter and subiect it selfe, vnto common reading, is of a

[a] Sir William Tate.

virgine freſh and as yet vndiuulged view, and no leſſe of neceſſarie and ſerious vſe. The ſtile can neither be ſo farre in loue with it ſelfe as to forget the matter, nor altogether ſauoureth of his oft interrupted & vnſetled leiſure; and breuity doth not ſuffer the reading to be any burthen. The paines and loſſe of ſecured ſafetie [b] in ſilence are mine own, and the opportunity euery mans that luſteth to cenſure, or to ſatisfie any other more honeſt end: I haue thus freely expoſed my ſelfe in a propoſed hope, that the hence deriued good of many may make good my good deſire vnto all. Since thē this ſmall ſacrifiſe of my ſelfe to all your happy healths (a mite anſwerable to my might) doth therwith include a needful vſe vnto a common good, that after ſucceeding participation may enlarge the benefite vnto all, or at leaſt my poore paines awake more ample merite in ſome others worth, vouchſafe my free & honeſt labor in your friendly acceptance, ſhrowded by the true ſplendor of your generoſe and noble worthes, may dazle the narrow ſight of baſe obtrectation. Thus ſhal your euer deſeruing loues and now deſired patronages, make both ſo much more deſerued loue your deſirous ſeruant, and religiouſly euer oblige my ſelfe in all true rights vnto your daigned fauours, perpetuall ſolicitor of humble, officious and thankfull memorie.

[b] Namque taeere Tutum ſemper erit. Scalig. Conſtare gratis quin ſilentium poſſit. Martial.

IOHN COTTA.

TO

TO THE READER.

THe Sunne doth rise and fall, and returneth euerie day: but when the short day of mans life once goeth downe, it neuer [a] dawneth. Life is deare, and too deare (being lost) for all inestimable valewes to redeeme: and health is the sweetnesse of life, and the verie life of [b] liuing, without which, men while they liue are alreadie dead. Thou therefore that louest thy life, and for thy life thy health, take counsell of a Physition without a fee. So many and so infinitely do the numbers of barbarous and vnlearned counsellours of health at this time ouerspread all corners of this kingdome, that their confused swarmes do not onely euery where couer and eclipse the Sun-shine of all true learning & vnderstanding but generally darken and extinguish the very light of common sense and reason. It is euery mans office to do good for goodnesse sake, and both my generall duty vnto a common good, and my speciall bond vnto my friends, doe earnestly solicite me hereto, since no man (that as yet I heare) hath hitherto vndertaken this taske. For their sakes therefore, for whose harmes by vnskilfull hands I haue oft heretofore sorrowed, and for their loues, whose life and health I wish heereafter preserued, and for their good who will take paines to know it, I here commend (leauing the common mischiefe to the common care) vnto euerie particular for himselfe this needfull detection of harmefull [c] succours

a Soles occidere & redire possunt: Nobis cum semel occidit breuis lux, Nox est perpetua vna dormienda. Catull.

b Non est viuere sed valere vita. Martial.

c Cui malus est nemo, quis bonus esse potest.

courts, and neceſſarie counſell for ſafe ſupplie (neceſsitie being neuer more diſtractedly miſerable in hard choyce of good) in ſo common and confuſed multitudes of ill. For the meaneſt readers ſake (whom in this whole worke I labour equally to obſerue) I haue ſuited the plainnes and ſimplicitie of a familiar ſtyle: and for facilitie of common reading haue alſo ſmoothed and cleared the ſtreame and current of this little volume, from the ſtops and interruptions of vnuſuall ſounds and language (as farre as the ſubiect will permit) refreſhing onely the learned in the margine. Neither haue I eſteemed it any indecorum for the meaneſt vnderſtanding ſake, together with generall cautions and rules to inſert particular caſes and reports, which may be both an inducement to reade, and an enticement to continue, example being neither leaſt pleaſing nor leaſt profitable vnto the vulgar. There ſhall appeare in this following treatiſe deſcribed, firſt, ſuch inſufficient workemen and practitioners, as this time doth generally ſet forth, with their ſeuerall manners, defects and dangers: and after ſhall ſucceed a plaine patterne of that ſufficient Artiſt, vnto whom with iudgement and better ſatisfaction vnto thy owne vnderſtanding, thou maiſt commend thy health, and whom the Ancients, right reaſon, and experience haue euer allowed. I labour not in this plaine diſcouerie with words to feaſt prodigalitie, nor hope altogether for want of correſpondence vnto ſatisfaction to macerate frugall ſatietie. Few words do beſt hold [d] memorie, and a ſhort taſte doth breede more eager appetite. I will therefore onely briefly point the common forgetfulneſſe by bare aduertiſement to better memorie, which after may better thence guide it ſelfe to more

[d] Citò dicta Percipiunt dociles animi, retinentq; fideles. Horat.

large

large and accurate consideration. This plaine endeauour begotten of succisiue houres by good desire, thy proposed benefite (deseruing Reader) hath here brought forth into this common light. Enioy therefore therein what seemeth liking, or of vse: the rest thy wiser thoughts may either in reading, abstract, or thy ingenuous mind compare with that is better, or by it selfe censure as a cipher. Farewell.

Thy weale-aduising friend,

IOHN COTTA.

THE SEVERALL TRACTATES
of the Treatise following.

In the first Booke.

Chap. 1. The Introduction.
2. The Empericke his defects and danger.
3. Women their custome and practise about the sicke, commonnisiting counsellours, and commenders of medicines.
4. Fugitiues, workers of iugling wonders, Quacksaluers.
5. Surgeons.
6. Apothecaries.
7. Practisers by spels.
8. The explication of the true discouerie of witchcraft in the sicke, together with many and wondered instances in that kind.
9. Wisards.
10. Seruants of Physitions, ministring helpers.

In the second booke.

Chap. 1. The methodian learned deceiuer or hereticke Physition.
2. Benificed Practisers.
3. Astrologers, Ephemerides-maisters.
4. Coniectors by vrine.
5. Trauellers.

In the third Booke.

The true Artist his right description and election.

THE FIRST BOOKE.

CHAP. I.

The Introduction.

THE dignitie and worth of Physicks skill consisteth not (as is imagined commonly) in the excellence and preheminence of remedies, but in their wise and prudent vse. It is an ancient true saying, that wholesome medicines by the hands of the iudicious dispenser, are as [a] Angels of God sent for the good of men; but in the hands of the vnlearned, are messengers of death vnto their farther euill. Good medicines are in themselues excellent instruments of health and life, but require a learned workeman iudiciously to guide them vnto their destined end. It is order and not confusion, that is euer safe and happie; and knowledge (which worketh by election, and [b] true reason, and not rash boldnesse, which doth good by chance [c] and vncertaine euent) that is the light and safe guide of vnderstanding mindes. Who knoweth not how much [d] opportunity aduanceth in all performances? how descreete obseruation of smallest [e] circumstances aduantageth? how wise and learned [f] cunctation, and sometimes anticipation, make fortunate an action? Who seeth not in euerie dayes experience, how necessarie it is by a mature and iudicious eye to foresee in all attemps the after vnauoydable [g] hinderances? Who discerneth not that without prudent circumspection and prouident forecast, blinde rashnesse and ignorance do alwaies

a Remedia si ab indoctis Medicis vsurpentur sunt venena, si verò à doctis & exercitatis, Deorum sunt auxiliares manus. Herophil.

b τύχην δ' ἔξει μᾶλλον ἢ λογικὴ ἀλήθειαν. Aristot.

c Homo inconsultus & temerarius futura non videt. Cicero.

d Id solum bene fit quod fit opportunè. Plato.

e in alijs πατρίδα in alijs οἰκίαν.

f Omnes intellectus mentisque habitus ad vnius prudētiæ complementum desiderantur,

g Fronte capillata, post est occasio calua.

ἀλλὰ γὰρ δυνάμεις ἀεὶ τοιαύτην ἔλαττον, &c. Aristot.

hazard, & oft vnrecouerably ouerthrow all good ſucceſſe. Through want of knowledge to miſtake [h] time, is loſſe of labor and of time. Ignorant ſlowneſſe doth come too late, and raſh haſte doth ſtumble: he that knoweth not the danger, doth eaſily runne vpon the rocke. Thus is it eaſie for the vnlearned to erre, and thoſe that want vnderſtanding to fall into the ſnare. If then all enterpriſes proſper by wiſe aduice, & it is wiſedome in matters of meaneſt moment to conſult with a wiſe and iudicious friend, in caſes of health and life certainly euery man is not a ſufficient counſellor. He that conſidereth the multitude of cauſes in diſeaſes, their infinite kindes, manners, and natures, the varietie of accidents, their ſodaine and variable mutations, the ſoone loſt occaſions, and hardly gained [i] opportunities, the wiſedome which circumſtances require, the care and vigilance which the ſubiect exacteth, the doubts which repugnances bring, the reſolutions which neceſſities vrge; ſhall find the moſt exquiſite powers of vnderſtanding, iudgement, wit, diſcretion, and learning herein exactly ſifted. From the varietie of [k] cauſes of diſeaſes, what varying differences ariſe in the manner, quantity, qualitie, and times of remedies: euery one requiring a ſeparate and diſtinct reſpect and diſpenſation, euen in the ſame diſeaſe and perſon? The immediate cauſe from the mediate, the antecedent from the continent, the neceſſarie from the caſuall and contingent, require both a diuers handling, and alſo a diſtinction in order of handling: neither is there a like conſideration of the externall and internall, the poſitiue, the priuatiue, the materiall, the immateriall, thoſe that are ſingle and alone, and thoſe that are ioyntly and with others. Sometimes many cauſes are coincident in one effect, ſometimes many diſeaſes from one cauſe. Sometimes the ſame cauſe receiueth a difference from it ſelfe, and exacteth an exact difference in his owne remedies. Sometime the ſame cauſe is ſo farre vnlike it ſelfe that it ſeemeth not it ſelfe, being either more then it ſelfe in quantity, or a monſter to [l] it ſelfe in malignant quality. As cauſes & diſeaſes (according

h Θρόνησις ἁπτικὴ τις, τὸ γὰρ δεῖ φρονεῖν ἢ μὴ τὸ τέλος αὐτῆς ἐστίν. Ariſtot.

i Ἡ καιρὸς ὀξὺς &c. Hippoc. Aph. 1.

k Principium medendi cognitio morbi, minimuſque error in illius ignoratione commiſſus eſt maximus in fine. Galen. de Meth. med.

l Acceſſu qualitatis peſtiferæ & deletriæ.

to their causes:) so no lesse materiall are accidents to be distinctly knowne and considered. Some of them bring [m] certaine knowledge, some artificiall coniecture, some matter of presumption and probability. Some are manifest, some anxious and ambiguous, some significant by themselues, some consignificant with others. Some are of vertue in singularitie, some in multitude: some are considered as signes and causes, some as neither, some as both. Some accidents go before the disease, some accompany, some follow after. Ordinarily the disease doth draw all attendance vnto it selfe, sometimes the [n] accident doth obscure the disease. Some accidents alone are ciphers, but added vnto other make vp a iust account; some prognosticate, some iudicate, some are idle: some iudicate the constitution of the sicke, some the humour, some the diseased part, some the disease it selfe, and some the issue. Sometimes diseases are discouered by no signes at all, but by an exact and exquisite [o] disquisition of a sound and [p] solert iudgement. So that according to the kindes, places, courses, changes and courses of accidents, varie significations, iudications and prognostications, and follow safe administration and application of apt remedies, vnto the more speedy [q] benefite of the sicke, facilitie of cure, and securitie of after health. Diseases, their causes and circumstances wisely distinguished and knowne, do point a discreete knowing workman to a more certaine issue; without which as the beginning of cure must necessarily be rash, so must the end be doubtlesly vncertaine. Hence it must needs be apparent, that by the common neglect and ignorance herein, the monopolizing of cures vnto the prerogatiue of this or that secret, and thereby the contempt of the due permutation of medicines, according to requisite circumstances and necessities, and the omission & reiection of the wholesome administratiō of the generall [r] remedies (without which the particular are vaine and prepostemorborum causæ, Plethora & Cacochymia, sic totidem oportet esse communissima remedia, purgationem debitam, & idoneam opportunamque sanguinis missionem. &c.

m Hinc alia συμβεβηκότα in quibus ἀναδείξις τεκμηριώδης, alia εἰκότα, alia σημεῖα τὰ διαγνωστικὰ καὶ προγνωστικά. &c.

n Symptoma crudeliter sæuiens à morbo aduocat. Hinc curatio duplex habetur, hæc regularis, illa coacta.

o Hæc est illa σαφηνεία κριτικὴ acerrimè coniectans, ἀποτελεσματικὸς intuës summa ingenij sagacia.

p Ægritudines aliæ manifestæ, aliæ occultæ, aliæ difficiles cognitu, aliæ faciles, aliæ incōprehensæ nisi exquisita & subtili æstimatione. Auicenna tract. de horis Ægrit.

q Summè hæc spectanda in Medico vt tutè, iucundè, celeritèr salutem expediat.

r Quemadmodum duæ sunt primæ & communissimæ

rous) do commonly turne to the common perdition of moſt valetudinary men. From hence alſo it doth come to paſſe, that many diſeaſes, beyond their owne nature, and beſides the conſtitution of the ſicke, grow ſo commonly, ſo eaſily rooted, and vnobſeruedly confirmed in mens bodies, that oft they can neuer haue end, which by due ordering ſhould neuer haue had beginning. Hence grow ſo frequent the multitude of ſtrange and vnnaturall changes, and new faſhions of fits, euen through the too common vſe of wholeſome remedies in vulgar and prophane hands. For through this preſumption, either by idle trifling and vaine flattery of eaſe, dangerous diſeaſes quickly & in ſhort time grow too proud for any medication: or elſe in the other [f] extreme, by too much haſte and violence are hunted out of their owne courſe, [t] and ſo metamorphize themſelues into wilde and vnaccuſtomed ſhapes. Hence likewiſe it cometh to paſſe, that diſeaſes in their owne kind eaſie and of ſmall continuance, by the wrong and iniury of remedies (without aduice admitted and celebrated) are not onely extended, to a lingring age of many daies: but from daies to weekes, from weekes to yeares, yea oft vnto a longer life then the ſicke himſelfe, after him inheriting his children and poſteritie. It is a verified and true ſaying, Worſe are the bad after-conſequences of ill applied medicines, then diſeaſes themſelues. Although this be often apparent, euen vnto the common ſence of vulgar ſight, yet much more infinite are the impeachments and ruines of health by the learned ſeene and diſcouered daily, whereof a common eye is not [u] capable; while vnperceiued miſchiefes ſtealingly [x] & inſenſibly enter with vnpriuiledged remedies, and by ſome preſent benefite or eaſe for a time, gayning credit and entertainement, by litle and litle ſecretly vndermine the verie frame and foundation of life. We may inſtance in Tobacco: with what high fame and great renowne was it at his firſt arriuall here in England entertained as an incomparable iewell of health, and an vniuerſall antidote and ſuperſedeas againſt the force,

[f] Ægritudines in alias aliæ facilè mutantur. Auicen. de diſpoſ. Ægrit.

[t] ἐὰν δ' ἄλλο εἶδος ἀγαθὸν ὑπεναντιωθῇ μεταλλαγὴ φύσιος ἡ. Hippoc. Aphor. l. 2.

[u] ὁ τυχὸν τὸ ἀρχὴ γενόμενον κακὸν γνῶναι. Non eſt cuiuſuis malum in initio exoriens dignoſcere. Ariſtot. in Polit.

[x] λανθάνει γὰρ ἃ φθείρει διὰ τὸ μὴ αἰσθάνεσθαι γιγνόμενα. Παραλογίζεται γὰρ ἡ διάνοια ὑπ' αὐτῶν. Latet corruptio quia non tota ſimul fit, decipiturque mens ab illa. Ariſtot. in Polit.

and capias of all diſeaſes, euery man with the ſmoke thereof in his noſthrils, breathing the prayſes and excellencies thereof in his mouth? But now hath not time and many a mans woſull experience giuen teſtimonie to right reaſon and iudgement, from the firſt ſuſpecting, and vntill this prouing time ſuſpending the too great name thereof? Is not now this high blaſed remedy manifeſtly diſcouered through intemperance and cuſtome, to be a monſter of many diſeaſes? Since the riotous vſe of this ſtrange Indian, let it be noted how many ſtrange & before vnknowne diſeaſes haue crept in vnnaturally, beſides the former cuſtome and nature of the nation, prouing now naturall and cuſtomary to the follies of the nation. Is it not apparent that the aire of this vapor and ſmoke by the ſubtility thereof, doth ſodainly ſearch all parts with a generall diſtreſſe oft times to nature? And is it not thence probable, that by aduantage in the weakeſt, it may oft leaue behinde it (eſpecially where it is any time vſed) ſuch impreſſion and print, beſides painefull diſtention through his incloſed vapour, that no time of life, no remedies, oft times, are euer after able to blot [y] out? And frō this Nicotian fume grow now adaies, doubtleſly, many our frequent complaints, and euerie day new deſcriptions of [z] paines, according haply to the diuerſitie and difference of the parts it chiefly affecteth, or the more or leſſe extreme vſe thereof. And men haply led by ſome preſent bewitching feeling of eaſe, or momentarie imagined releaſe from paine at ſome time, hereby vnaduiſedly with ſuch meanes of their eaſe, drinke into ſome weake parts, ſuch ſeede of future poiſon, as hauing giuen them for a time ſuppoſed pleaſing eaſe, doth for time to come ſecretly and vnfelt ſettle in their bones and ſolid parts, a neuer dying diſeaſe (while they liue.) How many famous patrons and admirers of this ſimple, haue ſenſeleſly died in the very time of the idle vſe

y A vaporoſæ & aereæ ſubſtātiæ occulto ſubtiliq; ſeminario imperceptibiliter nouos & inauditos obrepere humano generi affectus ignotum nō eſt. Hinc Galenus lib. 1. prædictionum interpretatur illud θέρος τὶ Hippocratis, ambientis aeris efficaciā, quod inſenſibili ratione, ideoq; miris modis corpora immutare ſolear. Hoc non modo in aere peſtilenti conſpicuum, ſed & in pluribus exhalationum generibus per aerem diffuſis clam, & celeriter quaſi ſyderantibus.

z Hinc febres catarrhoſæ, & ab his latentes ἀπεπίαι, cachexiæ etiam occultè obrepentes, tota ſæpe ſanguinis maſſa à catarrho contaminata dum in venas delabitur, ſæpe diuerſis corporis partibus imperceptibiliter laceſſitis, ſæpe manifeſto maleficio oppreſſis, prout per arterias, muſculos, neruos, aut occultos & latentes meatus præcipitata à capite fertur pituita.

thereof, while it yet ſmoked in their teeth? and others liuing in the immoderate [a] burning loue therein, haue with the fierie zealous gluttonie thereof (as the badge of his maſterſhip in the) ſenſibly ſtupefied & dried vp their euer after, fooliſh and beſotted braines? I might giue other inſtance in theſe well knowne and vulgar remedies of the named French diſeaſe, which by a preſent benumming of the ſenſe, couſining, and eaſing of paine, do withall, for after time, inure and leaue behinde them ſuch a rottennes, and weakneſſe ofttimes of the bones and ſinewes, as ſuffereth few of our Mercurials to liue, to know [b] their age in health, eſpecially who throughly knew the ſiluer-ſalue in their youth. Hence toward declining age (if not before) ſome fall into conſumptions and maraſmes, ſome loſe their teeth, ſome haue the palate of the mouth rotted, ſome the very bones of their head eaten, ſome by conuulſions their mouthes and faces ſet awry. And it is ordinary with moſt of this ſort, long before harueſt to leaue no graſſe grow vpon their paued tops. I do not altogether condēne theſe ſmoakes, but feare their fire, and with the Ancients ſparingly commend their kinde of remedies, knowing their pernicious danger in their ignorant and raſh ouerſe, with their ſingular ſeruice in ſome rare exigents, God and nature haply leauing a ſting and poyſon in them, for their too common vitious neede and cuſtome. I might here yet farther inſiſt in all other diſeaſes, how the vſe of the moſt excellent, proper, and apt remedies being vnaptly applied, either too little or too [c] much, too ſoone or too late, before their ſeaſon or after, in ſome caſes at any time, or in any maner, bring incorrigible and helpeles harmes, being in their owne nature [d] harmeles, but in their vnskilfull vſe pernicious and mortall. It is apparent in all myſteries and faculties whatſoeuer, that the excellencie of the toole without the excellencie of the workeman, doth not bring forth excellencie in the workmanſhip. Hence it muſt

a I condemne not a plentifull and liberall vſe thereof when any neceſſitie or neede with reaſon and iudgement conduct thereto, but the ordinary, fond and needeleſſe cuſtome therof, led by no perſwaſion of any foreſeene good or benefite, muſt needes fall into the cōmon errors and harmes of vſeles and needeleſſe actions.

b Raro antecedentem ſceleſtū Deſeruit pede pœna claudo. Horat.

c Quot ſunt qui ſolo victu competenti citra vllum diſcrimen ab affectibus liberari poſſint, qui præter rem pharmacis contunduntur? Brudus de vict. febricit.

d Vidi quos in perniciem traxerit ſolum ſimplex apozema ex fumaria cum ſenæ folijs temerè exhibitis: nam corpus totum in colliquantem fluxum traxit. Heurnius in Aphor. Hippocr.

needes come to passe, that medicines though wholesome in themselues, and of a saiuing and soueraigne power, without any touch of harmefull quality at all, yet being ignorantly or indiscreetly out of time or place disposed or dispensed, must likewise bring forth mischiefe, in steade of expected good. And although many hardened by custome vnto a boldnes of trāsgressing in this kind, prouoke oft reuenge of their follie, (for a time without harme or punishment) yet do they not alwayes escape: for though happe oft passe by, it lights at [e] last, and not seldome heauily. Cassia is esteemed for a delicate, wholesome and harmelesse lenitiue vnto old men, children, babes, women with child, and the weakest amongst the sicke; yet the learned know it in some [f] cases not onely vnprofitable, but of maine mischiefe. Rhabarb is said to be the life of the liuer, yet in some conditions thereof it is an [g] enemie; And for the generall remedies, phlebotomy, purging, vomite, sweating, bathing and the like, reason and experience daily giue demonstration, that oft in the same body, and the same disease, they are variable, sometime necessary, sometimes profitable not necessary, sometimes neither profitable nor necessary, but accursed. Sometimes bleeding doth ventilate and refresh the spirits aboue, and beyond all other remedies, and is the onely key vnto health; sometimes againe it doth exhaust and spend their vigour, sometime being both profitable and necessary, yet vsed out of time or quantity doth no good, or vsed vnseasonably doth much hurt. Purgatiõs in some estates with [h] preparatiues, and in some without [i] preparatiues are harmefull: in some either [k] with preparatiues, or without [l] preparatiues they are necessary and neuer to be omitted. And as there is infinite danger in error and ignorant dispensation, so is there vnspeakable good in the prudent prescription according to the nature, quality and seate of each humor; according to which it is wisdome sometimes to quicken, sometimes to alay, sometimes to hasten, sometimes to moderate their effects, discreete stayes oft making more speedy iourneys. [m] Vomits in

e Quem sæpe transit casus, aliquando inuenit. Senec.

f Graues affert mutationes & pernicioſas ſæpe Cassia, perturbat, distendit, distorquet cum molestis deliquijs in naturis & temperamẽtis biliosis. Quercit. de tot. capit. Affectib.

g In lienteria, in ventriculi imbecillitate in flatibus, in rerum vlceribus & vesicæ notissima sunt mala.

h Siccis corporibus non parum nocet.

i In humoris turgescentia, nimia tenuitate, ichore susque deque fluido.

k Πίνοντα φαρμακεύειν ἢ μὴ πρὸ τοῦ μὴ πίνειν. Hippoc. Aphoris.

l Hæc sunt ὑγιεινὰ ἀκατάπαυστα καθαρτικὰ ἀναπλητικὰ χαίροντα. Communem materiem educentia.

m Aph. 18. lib. 4. Aph. 17. lib. 4.

in ſome diſeaſes are altogether baniſhed and not admitted, and in ſome contrariwiſe they haue onely priuiledge. The like may be ſaid of outward remedies, plaiſters, vnguents, cereclothes, fomentations, and baths, which alſo according to wiſe and diſcreete adminiſtration, or a raſh and heedleſſe abuſe, are good or euill. And this is the reaſon, that ſo many famous and renowned remedies now adaies bring forth effects vnworthy themſelues; for (being with ſuch diſſolute licenciouſneſſe euery where and in all places permitted to breake forth, out of the prudent awe of vnderſtandings guidance) how ſhall they chooſe but become wild and irregular in the hands of vnskilfull raines that want true art, and the methode of their right diſpenſation? There is no place nor perſon ignorant with what confuſion of good order (either by abuſe of immunities, or impunitie, ill prouiſion, or ill execution of good lawes) through all parts of this kingdome, all ſorts of vile people and vnskilfull perſons without reſtraint, make gainefull traffique by botching in phyſicke; and hereby (beſides many wicked practiſes, iuglings, couſinages & impoſtures, which maske vneſpied vnder the colour and pretence of medicining) numbers of vnwotting innocents daily in thrall, and betray themſelues, their liues and ſafetie, to ſuſtaine the riot, luſts and lawleſſe liuing of their enemies & common homicides. It is a world to ſee what ſwarmes abound in this kinde, not onely of Taylors, Shoemakers, Weauers, Midwiues, Cookes, and Prieſts, but Witches, Coniurers, Iuglers, and Fortune-tellers. It were a wrong to exempt any that want wit or honeſtie in a whole country, yea and many that haue too much of either, muſt be priuiledged by an old prouerbe, to be Phyſitions, becauſe it is no manners to call them fooles. And hereby not onely the ſimple and vnlettered, but oft times men of better ſort and qualitie, caſting their eyes vpon ſome attempts of theſe barbarous medicine-mongers, (good oft in their euent) and not conſidering the dangerouſneſſe of ſuch habite and cuſtome, deſirouſly oft times entertaine the meſ-

sengers and ministers of vnrecouerable [n] miserie vnto their after life. For as in militarie designes, oft times a bold and foole-hardy enterprise aboue and besides reason, and beyond expectation, produceth an excellent and admired good in the happie issue, yet is it not commended, or in any case permitted (as being verie dangerous) in ordinarie practise or custome of warfare: so likewise diuers euents of medicines proue good, whose bold vse and rash prescription is dangerous and vnskilfull. I do not onely herein pittie the meane capacitie, but wonder also at the madnesse of men in their wits, who in other kinds of knowledge reuerend, yet herein, with desire of life, seeme oft to haue so little care of their liues. It is strange to obserue how few in these dayes know, and how none almost labour to know with election and according to reason, or reasonable likelihood, to bestow in cases of their liues the trust and care of their crased healths, but for the most part wanting a right notice of a iudicious choice, take counsel either of common report which is a common lier, or of priuate commendations, which are euer partiall. The vnmindfulnesse hereof, and the more minde of mindlesse things, do steale from men the minds of men. Hence euery where preposterous intrusion doth disorder the right and propriety of euery thing, and the generall forgetfulnes of that which to euerie one is most pertinent, doth beget an itching businesse in that which to euerie one is most impertinent; and selfe conceited and presuming ignorance doth pricke forward rash spirits to become more bold & busie, then modestie doth permit discreete mindes, soberly limited within their owne bounds. This is the cause, that vnwottingly to the poore patient, vnwittingly to the vnskilfull workeman, and generally for the most part vnobserued of all, is the thread of many a mans life ordinarily, by vnskilfull hands intangled in such inextricable knots of sicknesse, paines and death, as no time nor art are euer able to vnfold. Vnproper remedies are for the most part worse then diseases, and vnlearned Physitions of all bad causes

n Perdere quos vult Iupiter, hos dementat. Senec.

of diſeaſes themſelues the worſt. That therefore men continue not in this generall confuſion (through voluntarie ignorance, euer ignorantly vnfortunate) it is not a needleſſe learning, more ſtudiouſly to know and diſcerne [o] good from ill, and ill from good, beginning with the laſt firſt.

o ὅμως σοφὸς ὢν ἄλλα χρὴ μᾶλλον κατανοεῖν, ὁ δὲ ἀσθενὴς ἐκ τοῦ συμφέροντος οὐκ ἐκφύσει διαφθείρει, ἀλλὰ χρηστὸς ἐστὶ ἀεί, Euripid.

CHAP. II.

Of the Empericke.

Right [a] reaſon and true [b] experience are two the ſole inſeparable inſtruments of all humane knowledge: the Empericke truſting vnto experience alone without reaſon, and the Methodian vnto the abuſe of right reaſon; the Ancients haue deuided all ſorts of erronious Phyſitions into theſe two [c]. For ignorant experience and without reaſon, is a falſe [d] ſenſe, and miſtaking reaſon is deniall of reaſon. As therefore vnto theſe two, other ages before, ſo we now may reduce all the faultie practitioners of our time, beginning with the Empericke. The Empericke is he who reiecteth [e] the diſquiſition of diſeaſes and remedies, their cauſes, natures & qualities according to iudgement and vnderſtanding, and the carefull perpenſion and ballancing of his action and practiſe vnto a iuſt proportion with reaſon; but onely informeth himſelfe by ſuch things as oft appeare euident & manifeſt vnto ſenſe and experimentall proofe, carrying his heart and vnderſtanding (for the moſt part) in his hands and eyes, taking nothing ſure but what he ſees or handles;

a Quæ ſub ſenſum non cadunt mentis vis & ratio percipit. Gal.

b Mente perſpecta & ratione generatim comprehenſa, ſenſuum fide cognoſcimus magis & ſtabilimus. Galen. de ſect.

c Duplex ignorantium medicorum genus. Alterum eorum qui ſola experientia nituntur, aiuntque nullius rei naturam poſſe ratione inueniri. Alterum eorum qui ſibi nomen ſapientiæ vindicant, & licet parem habeant cum ptioribus ignorantiam, opinionem tamen ſcientiæ ſunt aucupati. Sed eorum inſcitia inde habet initium quòd in rationalibus ſcientijs nequaquam ſunt exercitati, quæ nos ritè diſtinguere & ſecernere docent eas propoſitiones quæ demonſtrandi vim habent, ab ijs quæ probabilitatem quidem continent, nihil autẽ veri poſſunt aut demonſtrare aut inuenire. Gal. lib. 1. de different. febr.

d Ideo impoſitum eſt iudicium tanquam prætor quidam ad inuentorum & obiectorum perpenſionem. Senſus enim apprehenſio eſt ſimplex, non iungit aut diſiungit, neque iudicat, ſed aliunde interna per ſenſum intellectum promouet. Scalig. de Subtil.

e Empirici rationem negant, ſenſum recipiunt. Galen libr. de Sectis.

and

and from the differing maners of experience, are numbred seuerall and diuers kinds [f] of experience. The defect in the Empericke hence appeareth to be want of true methode & the habite of right operation and practise according to reason, (which is art) through which defect his actions must needs oft be reasonlesse, [g] and by consequent as blind in their intention, so likely to be foolish in their issue and execution. For there must needs be in all actions want of much more necessary knowledge then sense and experience canne aduance vnto: and experience must needes witnesse against it selfe, that the longest age of experience doth nothing so fully furnish and instruct in many things, as much more speedily doth prudent inuention; which though occasioned and helped by bookes and reading, which are both keyes vnto all knowledge, and also rich storehouses of experiences, not onely of one age and countrie, but of all times & nations; yet do they only glut the sense with stories of experiences past, but reason and iudgement truly enrich the mind, and giue daily new increase and light in before vntried & vnexperienced truths. Indeede particular experience, if it be accompanied with vnderstanding [h] and right reason (which is the touchstone of truth and right in nature) establisheth and confirmeth knowledge; but if experience be no more but experience, it must needes proue in many cases a slow guide to lame instruction. For as it is with the souldier in the field, let his owne speciall experience in armes be neuer so ancient, so true, so sound, yet without a more generall [i] vnderstanding or theorie, and a more enlarged knowledge then his particular and limited experience can bring forth, he must be lamely fitted vnto many suddaine and oft before vnseene occurrents, which the perpetuall mutabilitie and change of circumstances in warfare must needes produce. The field, the enemie, the time (not alwaies the same) require a diuers and oft a contrarie consultation, designe and manner, wherein one particular experience by it selfe cannot but be much wanting, because the same

f Hinc ἀστοχία, τυχία, περιπλανησία, ἀστοχίστος, ἀπειρία, μνημονικὴ ἐμπειρία. &c.

g Ars vlus rerũ incertos certis legibus coercet. Scalig. de Subt.

h Omnibus in rebus prudenter agendis ratio pro suasore habenda, vlus pro duce. Scalig.

i Prudentia est habitus qui deducit omnia sua facta è rationibus ad fines suos sine offensione. Dicimus enim prudenter factũ ab Imperatore vbi recte partes exercitus disposuerit, tametsi similes ordines acierum nunquam antea notos habuerit. Scalig. in Poet.

thing or actiō ſeldome or neuer happens againe the ſame in all circumſtances; & one circumſtance [k] alone cōmonly altereth the whole cōdition. As it is in military affaires, ſo is it in the aſſaults of diſeaſes, where the fight & wreſtling of nature is not alway in the ſame part, nor in the ſame forme or maner, nor with the ſame diſeaſe, nor of the ſame period: all which circumſtances in the ſame ſubiect cannot happen alwaies to anie ſight or ſenſe the ſame, (which maketh experience) yet are euer preſent in the generall notions of the vnderſtanding, whereby the prudent and wiſe man doth make ſupplie though experience faile. Beſides the differences which circumſtances make, many diſeaſes in themſelues and their owne kinde are ſuch as are ſcarce ſeene in a mans [l] life, ſome in many yeares, ſome in an age, ſome in many generations; & therein how can experience giue preſcription for thoſe things whereof it hath not had experience? for experience is of things [m] oft ſeene. If then the ſame things be in all circumſtances ſeldome or neuer ſeene, and ſome at ſometime ſeene which a life or age ſhall not ſee againe, and there can be no true experience where there is not ſight and ſenſe, how blinde an helpe muſt oft experience be? Doth not euerie day bring forth ſomewhat new or ſtrange vnto the day, and worthy denomination of the day? The French, Spaniſh, Neapolitane, Italian diſeaſe was a ſtranger ſometime in old Albion, which now is an Engliſh deniſon. The Scorbut not manie yeares ſince was vnnamed of writers; now commonly knowne vnto a common eye. The Engliſh ſweating [n] ſickneſſe very ſeldome (if more then once) here ſeene, nor at all, or at leaſt not oft elſewhere. To wander yet farther into ſome more wonder, Ruland with other reporteth a tooth of gold naturally [o] growing with the common ranke in the mouth of a child: Hollerius [p] witneſſeth a child in the wombe to thruſt forth the hand at the nauill of the mother, and ſo continuing the ſpace of fifteene daies, in the end the child borne liuing, and the mother ſaued. Braſauolus [q] mētioneth his cure of a ſouldier who liued after 3 yeares, hauing

k Ad eundem modum non poteſt quidquā ſæpe videri. Aſclepiad.

l Galenus morborum ſæpe meminit quos à ſe nunquam viſos profitetur, alios quos ſemel aut bis.

m Πλάθος γὰρ χρονὶ ποιήσει τὴν ἐμπειρίαν. Ariſt. in Eth.

n Sudor Anglicus tam læthalis vt vix cētiſimus quiſque correptus euaderet. Qui euadebant in morbum bis terq; relabebātur, & tandem concidebant. Correpti intra 24. horas animo deficiebant & moriebantur. Hollerius ex Polydoro Virgilio.

o Rulandus de Dente aureo.

p Hollerius in ſuis obſeruationibus.

q Braſauol. in Aph. Hipp. 18. ſ. 6.

uing almost halfe his head cut away with a portion of his braines, onely thereby losing his sense and memory, neuer eating nor hauing memorie to require at any time to eate, but as it was put into him; nor redeliuerage at the posternes, but insensiblie. Albucasis knew in his time a woma carrying one dead child in her wombe, notwithstanding to conceiue and quicken of another, the dead child in the meane season rotting and falling away by parcels at seueral times. But to passe these and many the like infinite receiued vpon credite and report, my selfe haue met some accidents in my owne practise, & for the most part within the space of these eight last yeares, worth their memorie. In the yeare 1608. an ancient gentleman [r] being neither sicke nor much pained, and onely molested with a cough and shortnesse of wind (from which his health was neuer free) requested my aduice for the preuention of the increase of the former accidents (in which also he found, vnto the generall seeming vnto his owne sense and some other learned counsaile, very cheartull and comfortable amendement) my selfe onely suspecting and signifying vnto his friends my despaire. Betweene his pulses on the right side and the left in generall manifestly appeared a wondered ods, so continuing the space of 12. or 14. daies together. On the left side no position [s] of touch, no search could finde any pulse at all. On the right side the pulses were constantly & continually, as in his best health, manifest, strong, equall, in good order, with full distentiō vnto all the dimēsions. In the same parts where the pulses on the other side seemed dead, all other faculties perfectly liued in naturall heate, color, vigour, sense & motiō. This was thē witnessed by certaine honorable gentlewomen present, whō well vnderstanding & more then sufficiēt for such a taske, I therto intreated, & it cold by no sense be denied. It was imagined by some learned dissenting frō my first howres dislike, that it was no other but an imperceptibilitie [t] of his pulse, and without danger, as supposed vsuall vnto him in his health by reason of diuers deepe wounds tenne yeares before re-

[r] Of Thingeden in Northamptonshire.

[s] Pulsibus manum applicandi tres modos tradit Galenus lib. de Pulsib. palpationem, compressionem, modum medium.

[t] Tale quiddam narrat Struthius in arte Sphygmica, propter vulnus acceptū, in brachij arteria pulsationem fieri posse imperceptibilem.

ceiued vpon that side. My experience of the contrarie oft in his former health, and also in diuers other his sicknesses, confirmed by owne doubt, & death which determineth all things, sodainly and vnexspectedly determined this, in so faire a visard so many dayes deceiuing many. In the yeare 1604. my paines was solicited vnto a vertuous Lady honorably both in her Knight, and her selfe allied, and no lesse eminent in their owne worth, then lying neare Grafton in Northampton shire. I found her left by a former [u] Physition to verifie his prediction by her death. She was miserably perplexed with the doubtfull deliuery of a dangerously begunne abortion, her owne strength failing, and the ordinarie assistance of women in those cases shrinking from her, and a deepe die of a mixt and diuers coloured iaundies, with extreme paines of her stomacke (giuing no rest nor intermission) adding feare and sorrow; the substance also of her vrine continually troubled, confusedly thicke, the colour altogether resembling the strained iuice of the greenest hearbe. In the terrour of her abortion my indeuour proued vnto her speedily happy and successfull. Afterward according vnto the second indication from the iaundies (necessity vrging, and her strength then fauouring the worke) I commanded her to bleede in the arme; which done with good ease and felicitie, nature, in spite of all indeuour to the contrarie, kept the orifice after still open, running daily and continually the space of three weekes together, and then healing and closing [x] it selfe with her perfect amendment. At the same time (a sodaine sharpe paine giuing a speciall distinct sense thereof) she disburthened of a round white hard stone full of little holes, that part which giueth the name and seate vnto the Colike. In the yeare 1607. a young [y] woman of 30 yeares age, with another graue gentlewoman accompanying her, came vnto me requiring aduice in her wondered estate and condition. The skin or membrane of her belly (from the nauill downeward withered, dead, and gathered together, in likenesse of a rotten bladder or a wet leather bag,

[u] A Parson-Physition.

[x] Hollerius inter raras obseruationes virum memorat cui è regione Hepatis vena per interualla dehiscebat, quæ sanguinem fundebat, postea sanguine sponte resistante vestigium nullum apparebat.

[y] Of Hackleton in Northampton shire.

and

and in that forme falling flagge from the former cloſe ſetting vnto the guts and bellie) lay continually looſe vnto the one ſide. In the yeare 1601. a barbers [z] boy of Northampto̅ auoided wormes, beſides other ordinary paſſages, by [a] vrine. In the yeare 1600. a ſhoomaker of Northampton ſometime a bayliffe of the towne, falling dangerouſly ſick, called my counſell togethes with an Empericke. The other accuſed the hypochondriaca paſſio, my ſelfe made knowne my ſuſpition of an abſceſſion in the bulke: vaine hope gaue credite to that it rather deſired, and the patient truſted himſelfe with the other. Shortly after he was ſurpriſed with ſodaine frequent ſwoundings & feare of imminent ſuffocation, but by cough and ſpitting eſcaped, and with wonder in ſhort ſpace filled diuers large [b] baſins with foule purulent ſtuffe (one paroxyſme at once, ſometime before intermiſſion, making vp the ſaid meaſure.) In this feare and terrour vnto himſelfe and the beholders, he earneſtly ſued, and againe obtained my aduice. He perfectly recouered (the purulent collection after the [c] 40 day exhauſt) and he yet liueth free [d] from the ſequeles of any other manifeſt diſeaſe or danger. In the yeare 1607. a woman [e] vexed with a palpitation of her heart, together with an oft intermiſſion of her pulſe, by an inward preſention mouing from a ſodaine troubled agitation of her minde, would vſually vnto my ſelfe (with others preſent) foretell when her pulſe ſhould ſtand and intermit, ſometimes two, ſometimes three or foure pulſations, before the intermiſſion. The pulſe in the iuſt knowne number and time did euer keepe time with her prediction, herſelfe nor then nor euer wotting how to feele a pulſe by her hand or touching. She in this manner continued by vncertaine fits and times the ſpace of 2 moneths or thereabouts, while ſometime my ſelfe reſorted vnto her,

z *Apprentiſe vnto one Iohn Frende.*

a Simile quiddam inter raras obſeruationes narrat Hollerius, & Medicus Argentoratenſis Didymus Obrechtus de ſe ipſo idem refert.

b Simile quiddam narrat Reolanus de ægro qui ſimili materia plures pelues impleuerit, & expurgatus perfectè, liberatus eſt. Addit præterea huiuſmodi abſceſſus primarios nō eſſe ſed epigenematicos, nec verum aut legitimum pus, ſed potius muſtis, dum pituita in thoracis capacitatem deſtillatione lapſa morā coquitur, & ſit puri ſimile.

c A Principio ſanitei expurgationis numerando, non generationis.

d Non præciſè neceſſarium eſt intra 40 dies vel expurgari, vel in phthiſin tranſire, nam & poſt 40 diem & expurgari & liberari quis poteſt proculdubio, modò 40 diem non multum excedat. Braſauol. in Aph. Hipp. e *Wife vnto Maiſter Langham of Thornby in Northamptonſhire.*

being

being for that and other accidents by her husband called & consulted. It is reported vnto me by diuers well know-

f Wife vnto one Tiplar of Hardingstone in Northamptonshire.

ing gentlewomen, and others of good worth, that a f woman dwelling within a mile of Northamptō was brought to bed first of one childe, and within twenty weekes after of another, quickening of the latter the same day shee was churched of the first. It is testified by many now inhabitants of Northampton, that from within the wombe of a woman with child (then dwelling in the towne) her child was audibly heard to cry, vnto her owne amazement, and the wonder of diuers hearers of credite & vnderstanding.

g Of Woolaston in Northamptonshire.

Anno 1610 a woman of Northampton g shire being with child and growing neare the time of her deliuery, was extraordinarily diuers dayes pained in the bellie an inch distant from the nauill, vntill at length diuers wormes, each equalling in length a quarter of an ell, sodainly at two distant places did eate themselues a passage through the skinne of her bellie; and so came forth and gaue her ease. A gentlewoman my late patient, and now dwelling in Northampton, reporteth vnto me frō her owne sight with many other eye witnesses; that among her owne children a male child, being then fiue weekes of age, a fortnight together had the breasts full of milke, as readily & plentifully flowing and spouting out milke as the breasts of a suckgiuing nurse. These few instances are sufficient to proue the like contingence of other the like, which other times in other manner, may and do oft bring forth. Neither is euer nature so great a niggard (though not to euery eye alike bountifull) but euery day almost may pose bare and naked experience. He therefore that seeth not but with his eyes of his owne experience; where he hath no experience, hath no eyes h, and therefore there is blind and cannot see. Since then many things fall out beyond the compasse of experience, which by experience make experience blind, how then where are no eyes shall an Empericke borrow eyes? It is againe answered, Though the Empericke haply haue not seene the same with that which seldome, or once

h Per artis exercitationem cōperi eam remediorum inuentionem quæ ex vera demonstratione procedit in his quæ rarò accidunt longè præstare: vnde multos curaui morbos medicamentis ab experientia alienis. Galen. de Locis affect.

onely

onely doth happe, yet very seldome hath he, not oft, or at least sometime seene the * like, and thence vnto the like he fits the like disposing. But with the wise the like is much vnlike the [i] same. Their confusion is onely proper vnto the foole, and the dangerous issue his deserued punishment. It is a chiefe point in all learnings truly to discerne [k] betweene differing similitudes and like differences. Many accidents commonly fall out seeming like, yet haue no affinitie; and againe in shew the same, yet indeede contrarie. Contraries haue oft in many things likenesse, and likenesse contrarieties easilie deceiuing the vnwotting and vnlearned. It is therefore of no small moment or consequence for a Physition truly by a discerning eye to put iust difference. This he that cannot do, must either through the deceiuableness of likenesses confound repugnant remedies, (which cannot be without great harme and hazard of life and health) or by mistaking parities for imparities disioyne helpes better vnited, which cannot be without both hinderance and hurt vnto the sicke, their safetie and securitie. Many diseases oftimes so liuely mocke one the other, that a good eye may easily deceiue it selfe. The vlcers of the bladder and the reynes, a mole and a true conception, a rupture and a relaxation, plurisies and some kindes of inflammations of the liuer; the Colike and some other kinde of the same inflammations, diuers kinds of [l] consumptions according to diuers [m] feauers with infinite more in their intricate ambiguities, dissemble themselues and deceitfully resemble one the other, much thereby oft times perplexing the best vnderstanding. Somtimes the most vnlike will put on likenesse, and the most like weare contrarietie. What more vnlike then death and life, death to life, and life to death? Yet sometimes life appeareth in the shape of death, terrifying the beholders with frightfull shewes of inquietude & anxietie, deliquation, sodaine and violent euacuations and exagitations [n] of the whole body, when the healthfull crisis is at hand,

* Hinc ille Empiricorum transitus ad simile ἀπ' ὁμοίου μετάβασις.

i Similitudo nō affert identitatē.

k Vnum est ex Principijs humanæ sapientiæ. rerum differentium similitudines & similium differentias rite dignoscere. Aristot. in Top.

l Hinc Hectici pulmonarij & hectici à iecore retorrido. &c.

m Pauci tebrem spuriam duplicem à quotidiana distinguunt: nam licet facilè sit febrem cognoscere, difficile est hanc ab illa distinguere. Synochus putris & non putris facilè decipiūt ab eadem materia antecedente natæ, cum materiæ similitudo similia producat accidentia vt & partium vicinitas, continuitas, situs.

n Ægri febriunt, vehementius vigilant, grauiter se habent quando sunt propinqui crisi. Galen. n Semper grauia symptomata

and the victorie of nature in the masterie of her enemie the disease. And sometimes death cometh smiling in a visar of life with cheerefulnesse and ouer-pleasing lightsomenesse, when the last houre is now already runne, and the Sun for euer setting. Hence the vnconsiderate and vnlearned to distinguish, are easily induced, sometimes by vaine hope deceiued to physicke death, sometime too fearefully despairing with exequious offices to comber life and the recouerie of death. Hence are oft sound parts vexed with needelesse remedies, and the comforts of life [o] imprisoned for an vntimely death. It is now the sixth yeare since I was solicited for a woman by the opinion of the dysenterie or abrasion of her guts, miserably held for the space almost of a quarter of an yeare vnto the continuall vse of euery-day-glysters and other astringent medicines, vntill it was my fortune coming vnto her, by good reason to discouer the supposed membranous deiections to be nothing else but skinnes of wormes, which first dead, after putrified & dissolued into small parcels descended with some torment in the similitude of little skinnes. The skinnes being found it was an easie matter by a new warrant to fetch the skinners, whose thereto appearance confessed the euidence, & gaue the suspition of the dysentery for euer after free discharge and perfect deliuery. In this one instance he that is wise may conceiue many more without number, which therfore as vnnecessary and troublesome I will not farther here trouble or awake now sleeping with time past. In these like cases, sometimes the best perfection [p], the ripest vnderstanding doth and may mistake. And therefore the ignorant Empericke who professeth confusion and vseth no light, or helpe of iudgement or reason at all, but the onely [q] sense of his owne experience, how shall he do otherwise, but oft and continually mistake manifoldly much more? And thus we haue briefly discouered the Empericke in matters requiring extraordinarie counsell, ignorant, in cases of his best experienced knowledge yet vnto some circumstances vnfurnished, in many matters

tomata crisim antecedunt. Hippo. doctr. Aphor.

n Vigor morbi est vehementissimum totius ægritudinis tẽpus, quod sequitur crisis. Gal. de Cris. lib. 1.

o Cogimur à gratis animum suspendere rebus, atque vt viuamus, viuere desinimus. Maximian. *Historia.*

p Similitudines non modò vulgares sed etiam Medicos eruditos aliquando decipiunt. Galen. in Apho. 2. lib 4. Hippo.

q τὸ αἰσθητὸν ἀκριβὲς ἐστὶν ἐν τοῖς ἐμπείροις. Sensum nullum existimamus sapientiam. Aristot. Metaph. 1.

of

of ſubſtanee altogether vnexpert, in rare accidents and before vnſeene at a maze, in true & right diſcerning wanting the eye of right reaſon, in confounding things differing, & in ſeparating things in their owne nature inſeparable, dãgerous. Now as we haue pointed out the Empericke himſelfe, ſo it remaineth that with him and in him, we note all that by inſtitution, educatiõ, tradition, inſtruction, or ſtolne obſeruatiõ deriue their rule, example & cuſtome from him. In this number are all that vſually profeſſe thẽſelues in confidence of their choyce ſecrets and excellent medicines, commanders & maiſters of all diſeaſes. Such alſo are they who in all places proclaime open defiance againſt all maladies, & with vehement remedies vpon euery light occaſiſion needeleſly, & vnprouoked (if diſeaſes preſently cãnot away) either fire them out or pull their hold about their eares, with the fall of the diſeaſe needeleſly hazarding the diſeaſed. Oft times a good euent may authoriſe it for skill, & their friendly offer call it good will; but their kinde care is too oft ſeene and proued a keene weapon to wound their friend, and the ſicke are nor ſeldome oppreſſed with being ſo loued. I would it were a ſlander in theſe dayes, that good will and excellent medicines put to death more liues then open murther. For as the moſt complete armour, engins, and forts of warre, the excellent munition and rich prouiſion vnto a man without knowledge to mannage them, are but inſtruments without life, vntill ſome better skill put life into them: ſo good medicines being the Phyſitions inſtruments and weapons, either defenſiue for nature, or offenſiue againſt the forces of diſeaſes, in other hands then his muſt needes proue as but dead in themſelues, ſo ofttimes deadly vnto others. To ſquare and leuill their right vſe requireth more vnderſtanding then is to be found in reaſonleſſe medicines, or yet their ſenſeleſſe maiſters. For as in all other affaires, where knowledge, prudence, and diſcretion[r] haue prerogatiue, the attempt is commendable, and the iſſue likely to be happy; ſo alſo in caſes of health, wherein wiſe & iudicious

[r] Sapientis conſilium vnum multorum manus ſuperat. Gal. in Suaſor. ad Artes.

dispensation, or in rash & erroneous, the vertue and efficacy of medicines doth liue, or die in vse and power. It is strange notwithstanding in these dayes to behold, with what senseleſſe madneſſe, men are become worshippers of medicines: and so great ofttimes is their idolatrous folly herein, that (as if they had gotten some rare good in a boxe, I meane some rare secret) they presently inflamed with the furie and opinion thereof, dare vpon the confused notice of a disease commend with as sacred secrecie and intolerable vsurped titles of infallible, absolute, and irresistable vertue & force, as if any particular excellencie were able to coniure the generall casualty whereunto all earthly things must needes * be subiect. For God hath set downe a law of mutability and changeableneſſe to all things created according to diuersitie of circumstances, by which all things vnder heauen are continually altered, changed, and gouerned [f]. There is no creature, medicine or [t] herbe that hath any such boundles or infinite power as to keepe the same inchangeable or infallible, but there shall be a diuers and manifold consideration and [u] coaptation of the same thing. There can be no endeauor, meanes, way, or instrument of neuer so complete perfection or tried proofe directed to what effect, issue or end soeuer, that receiueth not ordinarily [x] impediment, opposition, and contradiction, whereby those things which in themselues might haply seeme certaine and good by accident and circumstance, are againe very vncertaine [y] and euill. All ignorants therefore whatsoeuer (such are whosoeuer are not Artists) had they for all diseases the most choyce and excellent medicines knowne euen vnto God and nature, aboue and beyond all knowledge of men, yet except therewith they know their due dispensation, they cannot but peruert their right vse, be they neuer so soueraigne. The generall [z] remedies against the common causes of diseases ordained, except first rightly administred, shall continually and necessarily forestall and hinder the good and benefite from any particular. There are no materiall diseases wherein the

* Casus & tempus omnibus rebus accidunt. Eccleſiaſtes 9.11.

f Consilium docto relq; locusque dabunt. Ouid.

t Φύλλα γὰρ ἐστι βοτάνης καὶ ῥίζα &c. Affectuũ cognitio est materia remediorum, non ipsorum remediorum cognitio. Galen. lib. 1. de Aliment. facult.

u Occasio est Domina rerum agendar.

x Neque doctorum hominum sed Empiricorum sunt singulares illæ quæ circumferuntur regulæ. Ferrerius de lue Vener.

y Exhibenda remedia pro re nata & semper pro circunstantijs variare aliquid oportet. Galen. de puero epilept.

z Generalia remedia semper præmittenda particularibus. Galen. de Loc. affect. 4.

the common remedies are not requisite. Such are phlebotomy, purgation, vomite, and the like. And whersoeuer these are requisite, if they be not rightly administred, all other medicines be they neuer so excellent and incomparable, must needs lose their excellent and incomparable vse. And none can rightly dispence the generall remedies, but those that are more generally learned then the best acquaintance and familiarity which particular medicines can afforde. From hence it cannot but be manifest, how infinitely blinde good will and zeale do herein daily erre to the destruction of many. It were happy if at length the common inconuenience and publike scandall might beget a law, and law bring forth restraint. For illustration of that which hath bin said, it were indifferent to instance in any disease, but I will make choyce of some few onely, to satisfie for all. It is an ordinarie custome in those daies with women to giue medicines for the greene sickneſſe, & other stoppages in young women. In which practise if it so happen that no inward impediment frustrate the indeuour, they casually ofttimes do seeming present good, and blaze the excellencie of their medicine: but if ofttimes (which they cannot distinguish or obserue) the generall cause of the obstruction be not first by the generall remedy remoued or diminished, or the immediate cause setled within the stopped parts, be not first fitted and prepared to yeeld, all their medicines of neuer so great force, yea though commonly as strong as steele or iron, do not onely no good or small good, but ofttimes incorrigible hurt and mischiefes neuer after able to be reformed, or by the most learned counsell to be redressed; while from the plenty or ill disposition of humors in the body these searching and piercing medicines carry with them into the stopped parts either more or worse matter then was before, and thereby there leaue a disease which shall neuer after die except by exchange for a more pernicious. In the common knowne disease of the stone likewise many and famous medicines are at this day in many common hands, and perhaps truly

celebrated; yet if ſometimes bleeding [a] haue not a firſt place, (namely where is preſent or imminent danger of inflamation of the reines) ſometimes if vomit be omitted (namely where the ſtomacke is ſtopt and full, & vnto euery thing impenitrable,) ſometimes if glyſters or lenitiues be not premiſed, (namely where the fulneſſe of the belly doth preſſe the paſſages, the bladder and the vreters) all other excellent medicines whatſoeuer for the ſtone do not onely in vaine exaſperate the diſeaſe, but hazard the party much more then the omiſſion of meanes. Likewiſe in a continuall feauer, if ſometimes preſent and immediate opening of the [b] veine without delay or intermiſſion haue not precedence, all other meanes are not onely prepoſterous but pernicious. Likewiſe in the ſmall pocks, a diſeaſe ſo well knowne and common to children and other: whatſoeuer other fit and good medicines and Cordials be adminiſtred, ſometimes if bloud-letting go not before [c] their breaking out, ſometimes if not vſed [d] after, all other good meanes are fruſtrate. And at another time if there be any bleeding at all, it is hazard, danger, and death it ſelfe. There are no medicines ſo commonly well knowne as ſuch as are euery where in vſe, and at euery mans hand prouided for the paines and diſeaſes of the ſtomacke, and for that vſe haply ſpeciall good; yet ofttimes we ſee how long and vainely thoſe meanes without benefite are applied, vntill the true cauſe by a generall remedy be haply remoued, and that remedy perhaps the moſt vnlikely in a common iudgement, and ſeldome in common practiſe, preſcript or cuſtome vſed for that purpoſe. When all other trials are waſte and loſt in this caſe, and paine doth nothing ſtoupe, ſometime the opening onely of a veine [e] in the arme, being reckoned amongſt the moſt vnuſuall and commonly harmefull for that vſe, doth prooue the ſole helpfull re-

a Si metus ſit inflammationis, ſanguis mittitur tum è baſilica partis affectæ ad minuendam plenitudinem, tum de vena poplitis ratione partis & materiæ coniunctæ.

b Vbi in ſynocho ob ebullientis ſanguinis copiam, ex leui occaſione irritatam adeſt ſuffocationis periculum.

c Perpetuum nõ eſt abſtinere phlebotomia cũ iam papulæ in ſuperficie corporis extitere.

Etenim ſit aliquando præ copia vitij vt plurimum reliquum ſit in corpore, vrgeat vehemẽter difficultas ſpirandi, grauis ſit febris, quo tempore vena ſecanda eſt. Hollerius de Morbillis.

d Vbi iam malũ in habitum corporis euaſerit, periculoſa eſt plebotomia. Hollerius.

e Mulier in vehementiſſimo dolore ſtomachi nullis adiuta remedijs ducto tandem ſanguine ex vtraque baſilica ſeruata eſt. Hippocrat. Epidemion 5.

e In magno dolore ventris, ſecanda interna vtriuſque brachij, & hoc magis ſi dolor grauis, ſi repentinus, ſi difficilis ructus & ſpiritus, ſi febris eſt, ſi dolor in dorſum & ſcapulas extenditur. Hollerius de compoſ. Medic. tractat. de ſtomachicis.

fuge

fuge and author of caſe. And as in this caſe is ſometime ſaid of bleeding, ſo at another time may be ſaid of purging and vomite. In the apoplexie ſometime bleeding [f] is preſent death, ſometime the onely [g] hope of life. In peſtilent feauers and in the plague it ſelfe, all the moſt choyce Cordials and Antidotes are made fruſtrate, ſometime by [h] bleeding, ſometime for [i] want of bleeding. And from hence growe our ſo great diſputes & differences amongſt Phyſitions themſelues, ſome chiefly and aboue all magnifying it, ſome with execrations deteſting it: which groweth in them for want of right diſtinction of the ſeuerall cauſes, and differences of the peſtilence. In the ſame diſeaſe the like may be ſaid of vomite, if at ſometime [k] vſed at all, at another time if [l] omitted. The common generall remedies vſed againſt the dropſie are purging, vomiting, ſweating, and the like; yet ſometime the moſt [m] vnuſuall and ſeldomeſt ſafe, is onely neceſſary and helpfull vnto it. Sometime if a woman with child be let bloud ſhe ſuffereth [n] abortion, ſaith Hippocrates. Sometime if ſhe omit [o] letting bloud ſhe cannot eſcape abortion, ſaith Fernelius. Many and innumerable more might inſtances be, but theſe may ſuffiſe for light and illuſtration to all the reſt, as alſo for ſufficient caueat for putting any truſt or confidence in the excellencie of any particular remedies without aduice, for right diſpenſation of the generall. And hereby may be iudged and diſcouered the indiſcreete thoughts of light braines and vnderſtandings in theſe dayes, of men, that ſo prepoſterouſly diuulge in all places ſo many bookes and paper-Apothecary-ſhoppes of ſecrets and medicines, better iudgement and learned ſoath teaching the wiſe and diſcreete, that things without reaſon in themſelues are by reaſon and wiſedome to be guided and orde-

f In Apoplexia pituitoſa cerebrum magis magiſque ſanguinis priuatione refrigeſcit.

g In Apoplexia ſanguinea vnicũ & ſingulare remedium à phlebotomia expectandum.

h Si peſtis cum ephemera aut hectica analogiam habeat.

i Si peſtis ſit ſynocho putri ſimilis, & corpus plethoricum.

k Vbi magnæ cacoethiæ ratione ſi conturbaueris naturam, præcipitas.

l Vbi humor qui venenum aut contagium conceperit in primis venis ſubſtiterit aut in ventriculo.

m Si hydropis origo à menſium ſuppreſſione aut ſanguinis multitudine calidum innatum

ſuffocante manifeſtò ducatur, à ſanguine detracto curandi ratio neceſſariò eſt auſpicanda.

n Γυναικὶ γαστρὶ ἐχούσῃ φλεβοτομηθείσῃ ἐκτιτρώσκει. Hippocrat. Aph. lib. 5. o Noui quàm plurimas quarum aliæ abortiunt, aliæ fœtus edunt parum firmos aut vitales niſi intermediis menſibus phlebotomia plenitudo minuatur Reolanus. o Multæ niſi 4. menſe reſeretur vena abortiunt. Fœtus enim copia obruitur. Fernelius de Meth. Med. o Mulieri grauidæ ſi menſes fluxerint liberius ſanguinem mittas. Hollerius.

red; lest in ignorant handling and vnwotting abuse their faire promising seemings proue gilded poysons. If any man want wit to see or know this, or knowing will not consider, let the danger proue it selfe vnto him, and let such experience be euer the mother of fooles. And for those that herein make mercy and commiseration apologie for their rash violating the rules of wisedome, sobrietie and safe discretion in ignorant intermedling, I wish them consider how dangerous are the harmes and consequences of good intentions, and charitable indeauors, where they runne before knowledge and proprietie in the agent. Euery honest function is not euery honest mans, but vnto euery man is distributed and allotted the action of his owne calling: which also must be made his and appropriate, not onely by approued sufficiencie in himselfe, but authorized approbation in others: whereby the action being good in it selfe, lawfull in the doer, fitting and accommodate vnto the circumstance, it is blessed of God, commended of men, seasonable in it selfe, harmelesly profitable, and euery way without reproch.

CHAP. III.

Women their custome and practise about the sicke, common-visiting counsellors, and commenders of Medicines.

Women counsellours. Common-visiting counsellours and commenders of medicines.

[a] ἀρτίως δεῖ, συμβαίνειν, φύσιν, διάθεσιν, μάθησιν. Aristot.

Bona institutio triũ opus habet, naturæ, doctrinæ, exercitationis.

OVR common offenders in the former kinds are generally all such, as are knowne to want institution in arts and sciences; are not educated in pertinent precepts, not studied nor brought vp in places of good libertie: without which good [a] meanes ordinarily there cã accrew to mẽ no perfectiõ in any faculty. For althogh it be possible that there may grow in some few an allowable mediocrity in some sort sufficient to informe themselues, and profit others by a fitnesse in nature ioyned with industrie, (though the ordinarie course of instruction

by

by readers, teachers and schooles, be not so plentifully supplied) yet is it no safe discretion ordinarily to trust a sufficiency so very rarely found, so hardly, so seldome, and in so few truly gained. Here therefore are men warned of aduising with women counsellours. We cannot but acknowledge and with honor mention the graces of womanhood, wherein by their destined property, they are right and true soueraignes of affection; but yet, seeing their authority in learned knowledge cannot be authenticall, neither hath God and nature made them commissioners in the sessions of learned reason and vnderstanding (without which in cases of life and death, there ought to be no daring or attempt at all,) it is rash cruelty in them euen there to do well, where, vnto the not iudiciously foreseeing, that well might haue proued ill, and that ill is oft no lesse then death, or else at least the way to death, which is the hazard of health. Their counsels for this cause in matters of so great and dangerous consequent, modestie, nature, law, and their owne sexe [b] hath euer exempted. We may iustly here taxe their dangerous whisperings about the sicke, wherein their preualence oft being too great, they abuse the weake sense of the diseased, while they are not themselues; and make iust and wise proceedings suspected, and with danger suspended. For it is not sufficient for the Physition to do his office, except both the sicke [c] himselfe, and also all that are about him, be prudently and aduisedly carefull and obedient vnto good reason: without which, loue it selfe may be dangerously officious, the error of friendship a deed vnto death, and a kind worke in intention the wound of an enemy in issue and execution. Among those that are wise, a good conscience doth stay all rash commission: and confirmation of all necessary offices by such as are learned, doth preuent the accusation of careless omission: and in this meane for the vnlearned to consist, is onely harmeless piety. Betweene the vnconsiderate hast of abundant affection, and the lame and careless pace of want of loue and duty: betweene too busie medling, and too curious forbearance,

b Mulieribus nemo nunquam Lycæum ædificauerit, aut Senaculum statuerit. Scalig. de Subtil

c ἀλλα καὶ τὸν ποιοῦντα καὶ τὰς παρεστώσας, &c. Sed & ægrotum, & astantes. Hippoc. Aph. 1.

red; lest in ignorant handling and vnwotting abuse their faire promising seemings proue gilded poysons. If any man want wit to see or know this, or knowing will not consider, let the danger proue it selfe vnto him, and let such experience be euer the mother of fooles. And for those that herein make mercy and commiseration apologie for their rash violating the rules of wisedome, sobrietie and safe discretion in ignorant intermedling, I wish them consider how dangerous are the harmes and consequences of good intentions, and charitable indeauors, where they runne before knowledge and proprietie in the agent. Euery honest function is not euery honest mans, but vnto euery man is distributed and allotted the action of his owne calling: which also must be made his and appropriate, not onely by approued sufficiencie in himselfe, but authorized approbation in others: whereby the action being good in it selfe, lawfull in the doer, fitting and accommodate vnto the circumstance, it is blessed of God, commended of men, seasonable in it selfe, harmelesly profitable, and euery way without reproch.

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a πρὸς δεῖ, καὶ δεῦτε, ποῦ, διὰ τίνος, μᾶλλον. Aristot.

Bona institutio triū opus habet, naturæ, doctrinæ, exercitationis.

OVR common offenders in the former kinds are generally all such, as are knowne to want institution in arts and sciences; are not educated in pertinent precepts, not studied nor brought vp in places of good libertie: without which good [a] meanes ordinarily there cā accrew to mē no perfectiō in any faculty. For althogh it be possible that there may grow in some few an allowable mediocrity in some sort sufficient to informe themselues, and profit others by a fitnesse in nature ioyned with industrie, (though the ordinarie course of instruction

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b Mulieribus nemo nunquam Lycæum ædificauerit, aut Senaculum statuerit. Scalig. de Subtil.

c ἀλλὰ καὶ τὸν ποροῦντα καὶ τὰς παροῦσας, &c. Sed & ægrotum, & astantes, Hippoc. Aph. 1.

bearance, are conſpicuous the excellent vertues of prudence, diſcretion and knowledge, vpon which are ſafely founded wiſe moderation and temperate vſe of meanes, vnto which euer and onely God hath bleſſed all actions, their ends and iſſues. In whom therefore theſe are not, how vnwarranted are their actiõs vnto their owne hearts, and how dangerous alſo muſt they be to others harmes? If women then profeſſe no arts, nor as maiſters of ſciences can proue their rules, let them with ſobrietie gouerne the great rule of themſelues, and ſo ſhall they be moſt harmeleſly happy in being freed from the vnhappineſſe of hauing their hands ſo commonly in others miſhaps, vnto the diſhonour of womanhood. A gentlewoman lately falling grieuouſly ſicke, through the frights of bloud-letting (wherewith womens counſell by many ill reports thereof had confounded her) refuſed the only ſafe reſcue of her life thereby. Whereupon very ſhortly after, her bloud grew ſo furious, that breaking the wonted bounds and limits of her veines, with violence it guſhed out not onely at her mouth and noſe with diuerſe other paſſages of her body beſides, but alſo made a diruption in the veines of one of her legs, from whence iſſuing in great abundance it ſpeedily diſpatched her, euen vnto the end and laſt breath ſtill making her choyce, that rather her bloud ſhould thus kill her then ſhe cõſent to part with any part thereof otherwiſe. Thus ſhe miſerably died. Cõtrariwiſe another gentlewoman[d] in the yeare 1602. and of her age the 74. (as ſhee her ſelfe numbred) vexed many yeares with a continuall iſſue of bloud, after ſhe had bene long left in hopeles care & deſpaire, required and expected of me her laſt doome. I found (oft obſeruing her pulſe) a manifeſt, equall and conſtant magnitude, altitude, and vehemence, the habite of her body well liking; and by theſe aſſured my ſelfe as of the cauſe of her diſeaſe, ſo alſo of the ſtrength of nature. Many other remedies before in vaine iterated and varied, and none preuailing or profiting, contrary to the iudgement of ſome former Phyſitions, as alſo her owne liking

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[d] *Wife vnto one Maiſter Mercer of Northampton an ancient Alderman.*

liking in regard of her age and ſuppoſed weakeneſſe, and contrary to the generall diſclaime and wonderment of her friends, her [e] ſtrength in the former indication fauouring it, neceſſity vrging, and therefore her age diſpenſing, I commanded her to be ſparingly let bloud [f] in the arme; whereupon without any farther other helpe ſhe immediately recouered her ſtrength, and was freed the ſpace of eight yeares together from the iſſue, which had continually vexed her many yeares before. I deliuer theſe familiar examples of mine owne for better ſatisfaction, whereby vnto the meaneſt eye and ſimple vnderſtanding it is apparent, that bloud-letting or not bloud-letting (as all other remedies) are either good or euill, or neither good nor euill, in ſeuerall ſeaſons and circumſtances; whereby the perſwaſion or diſſwaſion thereof by ſuch as want iudgement, is euer caſually alſo good or euill in it ſelfe, but euer vniuſtifiable in the ignorant counſellor. The iuſt will not herein offend, but the foole will be babling, whereof to beware vnto many had bene ſauing phyſicke, that now are dead. Many times haue many by perſwading without reaſon or iudgement drawne their friend vnto death, contrarie to their better meaning, troubling them with feare of death in the remedy, while they run themſelues to death for want of remedie. Ill counſell for the moſt part produceth ill euent. Ignorant counſell is neuer good counſell. And therefore it is honeſt for it ſelfe, and ſafe for the ſicke, that ignorance be euer ſilent, or neuer preſumptuous. It is oft occaſion of mirth to ſee, how euen after ſicke men are ſometime perfectly recouered, the very ill opinion of remedies paſt (laboured into the conceite by the wauing of idle tongues) holdeth them ſtill needleſly ſicke, vntill their wiſer thoughts draw their minds to forget their imagination, or to remember themſelues: and thus vnawares they ſometime eaſe themſelues of their owne impoſition, which was firſt the vaine ſuppoſition of a friend. Such friendſhip is oft ſimplicity, and haply ſometimes knauery; but let the patient that deſireth his owne good, be impa-

[e] Diſtinguendę vires grauatæ & oppreſſæ à languidis & attritis. Hæ maiora remedia poſtulant, illæ nullo modo ferunt.

[f] Firmus puer, robuſtus ſenex tutò ſanguinis miſſionem ferunt. Fernel.

[f] In decrepita ætate ſanguinẽ mittit Rhazes vrgente valde neceſſitate.

tient of ſuch folly, and not enlarge his kinde heart vnto ſo vnkinde hurt vnto himſelfe, remembring (though it be humanity to heare a friendly voice) that the attendant of wiſedome is ſlow beliefe. Oft and much babling inculcation in the weake braines of the ſicke may eaſily preuaile with them, to forget both that which their owne good hath taught them, and alſo by a borrowed opinion from others indiſcreete words, to corrupt their owne ſenſe. It is the common cuſtome of moſt common people thus ordinarily to moleſt and trouble the ſicke. Their preſence therfore is dangerous, & carefully to be either prohibited, or better gouerned. Common & vulgar mouthes eaſily incline ſcandalouſly to preiudice the things they know not. Hence it is in theſe daies a cuſtomary worke to diſſwade phyſicke, while mē not making right choyce of their Phyſition, or peruerting good counſell by their owne peeuiſh frowardnes, and thereby multiplying vnto thēſelues continuall occaſion of complaint, vniuſtly therfore accuſe art, which they neuer duly ſought, nor found, nor vſed, & therfore neuer knew. The offences that men iuſtly take, are the faults, the blots, the ſtaines of vnperfect workemen, not of art; whereof art is as guiltleſſe as they are void of art. Many becauſe they may haply obſerue ſome others by the too much & immoderate vſe of phyſicke, ſometime too hardly to keepe vnder their owne ſtrēgth, ſometime haply to tire nature, or too cōtinually to interrupt & perturbe her quiet fruition of herſelfe, & the true ſenſe of her owne power & ſtrēgth in her ſelfe; therfore in the other extreme they alſo with a nice and fooliſh moroſity altogether contemne and reiect the temperate and moderate [d] vſe thereof, denying vnto God & nature their care, & duty to thēſelues, reſtraining nature from the priuiledge of remedies which God hath giuen vnto her, and iniuriouſly ſuffering her to liue within them impriſoned, oppreſſed, and oft needleſly ruined. Phyſicke it ſelfe is honored by the mouth and mention of God himſelfe, and in it ſelfe hath demonſtration of it ſelfe, vnto them whoſe vnderſtanding doth giue them

[d] In vitium ducit culpæ fuga ſi caret arte. Horat.

eyes;

eyes; but the ignorant and the excessiue vse, the abuse therof, & no lesse the peruerse contempt & neglect thereof, are the curse of God, and the sinne of men. They therefore that perswade the sicke that they haue no neede of the Physition, call God a lyar, who expressly saith [h] otherwise; and make themselues wiser then their Creator, who hath ordained [i] the Physition for the good of man. Let men therefore flie and take heede of such foolish calumnie, and in their necessities let them remember their Maker, and thankfully embrace his blessing and benefite of ease and health, which thereby he hath commended and giuen vnto them; lest vnthankfull to him, and accessarie to their owne hurt, they perish in a double sinne. Beside the ordinary & meane sort of visiting people, doing in the former kinds very scandalously and continually much hurt, it is too ordinary vse and manner generally with all orders of men: for since most men are not capable, worthy, nor vnderstandingly able to discerne a true good; it is no wonder that the fewest speake truly good of good. Some of these sorts do not simply or absolutely dissuade physicke, but (as an inducement vnto their owne practise and admittance) such physicke onely as cometh vnknowne vnto them, out of Apothecaries shops, or from Physitions hands and directions: thereby preferring their owne priuate ointments, plaisters, cearecloathes, drinkes, potions, glysters, and diets, because by time and custome they are become familiarly knowne vnto them, and now are of their owne domesticall preparation, & therfore are by their knowledge, acquaintance, and auouching of them, growne into some credite and reputation with them. With this insinuation & officious promise of their knowne, gentle and pleasant medicines, and of vndoubted good from this their owne protested proofe and experience, many allure [k] the sicke miserably to beguile themselues; to exchange reasonable likelihood, for personall confidence; the knowledge of the right and safe vse of medicines, for the knowledge of the composition of their medicines; the preciousnesse of

h Non est opus valentibus Medico, sed malè habentibus. Mathæi cap. 9.

i Est enim à Supremo medicus, & à Rege stipendium accipiet. Ecclesiast. 38. 2.

i Dominus è terra condidit medicamenta, & prudens homo non contemnit ea. Ecclesiast. 38. 4.

k Spes laqueo volucres, spes captat arundine pisces, Cum tenues hamos abdidit ante cibus. Tibull.

time and oportunity of health. For the partiall expectation of vncertaine triall, theſe knowne defects as the perpetuall conſequences of this ignorance and want of knowledge, as they are ordinarily admitted, ſo are they continually manifeſtly obſerued and noted by others harmes, and ofttimes too late repentance: for ſince want of knowledge doth euer lamely giue ſupply to any want, what ſafe expectation or probable hope can the diſeaſed haue of ignorant perſons in their diſtreſſed wants? Old Eue will neuer be worne out of Adams children. Alas an apple can do no great hurt. It is faire and beautifull vnto the eye, pleaſant to taſte, and but a trifle, a ſmall matter, a little quantity, and of excellent quality; Adam muſt needs taſte. It is good for his eyes, it will cleare his ſight, an excellent medicine to make him ſee. What is more faire, more eaſie, more gentle, more harmeleſſe, more cordiall, more daintie then an apple? Eue in good will offered it, and ſo Adam tooke it. It made him alſo ſee; but Adam had bene better ſtill blind. A dangerous and incurable leproſie and infection thence ſeiſed vpon him, which after none but the great Phyſition of heauen and earth could cure. Many medicines are ſmall, harmeleſſe, gentle, pleaſant, and in themſelues do no hurt. But by accident, by conſequent, by circumſtance, death oft followeth them at the heeles. Milke, broth, butter, and many other wholeſome meates, iuices and fruites in themſelues, are of common harmeleſſe vſe, milde, nouriſhing and comfortable, ſome of them ſometimes ſoueraigne antidotes againſt many poyſons, mitigators of diuers paines; yet becauſe ſometimes againſt ſome circumſtances [a] againſt art or reaſon vſed, they proue a deſtruction vnto the vſer: and as ſometime a ſmaller damage, ſometime a greater, ſo therefore ſometime more and ſometime leſſe, obſerued. Who almoſt ſuſpecteth a meſſe of milke or a cup of beere, [b] things ſo familiar and cuſtomary in daily vſe and diet? yet permitted in ſome [c] conditions, in ſome manner with ſome error, the meſſengers [d] of

a In hora doloris vehementis cibum quicunque periculo non caret. Gal. de victu Febricit.

b Data tempora proſunt: Et data non apto tempore vina nocent. Ouid.

c Iis qui in morbi acumine euacuatione indigent, ſi quis cibum dederit, magnum operatur malum. Galen. de vict. Febricit.

c Si quis dolorem alui ſubductione vel inſecta vena ſoluerit, pro humoris exigentia, & vel paux illum ita affectis ptiſanam dederit, præcipites aget in mortem. Galen. de vict. Febricit.

c Si Phlegmone vel redundantia adſit, cauenda ante accellionē cibatio ſeu res maximè noxia. Gal. de vict. Febricit.

d Leniſſimum ſæpe erratum in victus ratione irreparabilis damni cauſa. Galen de vict. Feb.

death

death attend them, oft faintings, ſwoundings, ſodaine extinction of the naturall heate, anxietie and vexation, with other accidents of eaſie corruption and putrifaction in the one, as of ſtupefaction and mortification in the other. This did witneſſe a late Sommers ſodaine heates, wherein the vnaduiſed haſty ſatisfying of thirſt with cold drinke, by heapes in diuers places in Northamptonſhire ſent labourers & harueſt people into their graues. With theſe for farther illuſtration, I might number without number many more; but vnto the wiſe and worthy, a word is ſufficient intimation. And though many ignorants may ſpeake faire and pleaſing, and commend things that looke ſmooth, and ſmiling vpon the liking of the ſicke; yet prouident neceſſitie will hence be warned to be wiſe for it ſelfe, not raſhly admiting ſo dangerous [e] flattery, nor too ſwiftly truſting Syrens for their ſongs, nor Crocodiles for their teares: but in matters ſo nearly concerning life and death, duly and carefully inquiring, and according to the verdict of vnderſtanding and reaſon, trying and examining, and not forgeting beſide the hazard in vnſafe error by vnſufficient Counſellors, the loſſe of time and oportunitie for better helpe, which ofttimes is neuer [a] regained. And for entertayning ſo meane counſell in the vſe of ſuch meanes as carry a manifeſt danger and malignity in their nature and vſe, I could thinke no man ſo voide of counſell, as to neede therein counſell: yet becauſe experience of ſome errors herein paſt is argument of other remaining poſſible to come, I will onely by one example aduertiſe, and from that example it will be eaſie for euery one to raiſe a rule and caution [d] to himſelfe. It is ordinary with many vnskilfull buſie-bodies vnder colour and pretext of gentle and ſafe dealing, to make familiar and ordinary the vſe of perillous medicines, which haply alſo they do not ſo diſtinguiſh or repute, and therefore cannot be ſaid to lye, (becauſe they ſpeake their thought,) yet tell not truth, becauſe they thinke not right. I was ſometime ſolicited by a careſull mother for her child, whom I found by a ſharpe

e Impia ſub dulci melle venena latent. Ouid.

a Serò medicina paratur, Cum mala per longas inualuere moras. Ouid.

d Fœlix quicunque dolore Alterius diſces poſſe carere tuo. Tibull.

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and acute conuulſion violently diſtorted, and before time allowed leaſure for preparation of remedies, ſwiftly ſtrangled. In any propenſion thereto in the conſtitution or other diſpoſition of the child, was nothing which might apparently be accuſed; and therefore making diligent inquirie after ſome outward cauſe, I found that the ſuſpition of wormes had occaſioned the commendations and vſe of of the hearbe Bearefoote, which though ordinary and much accuſtomed for that end among women, and oft by good hap without hurt; yet we could not but with good reaſon hereof conuince, conferring the preſent harme (which no preſumption could vnto other thing impute) with the danger and maligne nature of that herbe in production of ſuch like effects: (although many for the like vſe haue in like manner giuen it vnto their children without blame.) Thus ſometimes ſome men haue deuoured mortall poyſons, not onely without harme, but with good and commodious effect. By theſe conueyances & through the like preſumption, many vnwotting bodies oft bury in themſelues vnbewailed (becauſe vnknowne) Ellebor, Quickſiluer, Precipitate, and the like, coloured with better names, and at the preſent vnperceiued. Deſperate trials ſometime bring forth ſtrange deliuerances, yet neither is the boldneſſe warrant, nor the eſcape encouragement. There happen oft in theſe daies many ſodaine, maruailed and ſtrange accidents, poſing the beſt Phyſitions themſelues, without doubt oft raiſed from cauſes by theſe errors vnknowne, ſecret, concealed, or haply by time before the effect appeare, forgotten: (for ſecret miſchiefs long time inſenſibly vndermine before the ſenſible euent appeare.) For proofe of dangerous cuſtomes in ignorant hands, I will make one example a light vnto many. A woman ſometime came to aduiſe concerning an extraordinary accident in her ordinary vſe of ſpurge-comfits. She gaue (at the ſame time her ſelfe, and ſome others in the ſame houſe taking thereof with anſwerable effect and euacuation) vnto a very aged man eight in number (being her

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vſuall

vſuall doſe.) The firſt day they had no effect with the old man, and in all the reſt performed their wont: ſhe therefore gaue him as many the next day with the like effect, and as many euery day vnto the 10 day, with the like proofe. It was then her feare he had taſted his owne funerall feaſt before his death, but he ſuruiued the feare without ſenſe of change or danger. Is it ſafe from this good hap, for other in hope ſtill to hazard themſelues in ſuch vnſafe handling? Is it not rather manifeſt how ignorantly and commonly theſe creatures ouerlooke the danger which iuſtly wiſdome and reaſon ſuſpend and feare? Diſcreete feare awaketh vigilance and circumſpection, but ignorance of danger is void of feare, and therefore of care. Careleſſe attempts draw harmfull and repented iſſues: and though good haps ſometimes flatter vaine ſecurity, yet if ſeldome harmes be not wiſely extended as a caution and example vnto many, the cuſtome of neglect will make the care confuſion quickly common. So large a feaſt of ſpurgecomfits hath ſeldome kept ſo many holy daies in one belie, or a banketting likenes ſo harmeleſſly priuiledged idleneſſe in a working quality. The conſequent hapned much fairer then could be foreſeene or hoped. If for that cauſe any man will againe aduenture the like, who will not imagine that in the thought he hath already loſt his wits, & in the proofe may loſe himſelfe? If notwithſtanding he eſcape, any man will wonder, but no man, I ſuppoſe, imitate. It may be haply deemed incredible, that ſo common and meane ſort of people can attaine acquaintance with ſo dangerous inſtruments, as ſome before mentioned and other the like; but due exploration oft by the harmes occaſioned doth teſtifie it, and the meanes of their acquaintance diſcouered doth proue it eaſie. Quackſaluers, banckrupt-apothecaries, and fugitiue Surgeons euery where ouer-trauelling the face of this kingdome, hunted by want of riot from place to place, are oft compelled to inſinuate and creepe into the fauour of many meane people; and in their neceſſity do ſell for gaine and entertainement, and in

their prodigality for luſt and loue, theſe generoſe and noble ſecrets carrying on the outſide the titles of famous medicines, and being within infamous poyſons. And by this meanes quicke and deſperate experiments, with ſuch as thus like to gaine them, grow vulgar medicaments.

CHAP. IIII.

Fugitiues, workers of iugling wonders, Quackſaluers.

Fugitiues, Quackſaluers.

Empirici, Chymiſta.

NOW ſeeing we are caſt vpon the mention of the former ſort of men, we will here for giuing better knowledge of them, protract their ſhort ſtay. Of this order are they who in townes and villages hang vp their banners and triumphant flags in fields, of broken armes, rotted legs, and halfe faces, and haply alſo timber for new, diſplaying at large before the ſimple amazed multitude, their prouiſion of ſhot and wildfire in quinteſſenſes and ſpirits: ſcouring vp before them goodly ſtore of harneſſe wherewith men of all ſorts may arme themſelues againſt all diſeaſes; diſcourſing [d] with what agility they can ſoudre new griſles for old noſes, and newly againe infranchiſe French limbes, and finally making themſelues admirable tinkers of all infirmities. Amongſt theſe men credulous mindes may ſee things inuiſible; beggers are enabled to ſell gold to drinke, that want ſiluer to make them eate. Aurum potabile, the naturall Balſamum, the Philoſophers ſtone, diſſolued Pearle, and the like ineſtimable glories and pride of Art and nature, are their profeſſed ordinary creatures and the workmanſhip of their hands, in whoſe hands are nothing but idleneſſe, [g] theeft, and beggerie. To ingage wonder aboue wonder with admiration vnto the beholders, ſome of this ſort will not ſeeme nice to cut their owne fleſh, that it may be glory within few howres to heale it vp againe, the paine being pleaſure which is inuited by conſent, and recompenced by gaine. It is ſtrange to ſee how theſe men leauing their old occupations and mechanicall myſteries wherein

[d] Quod ſi doloſi ſpes refulſerit nummi, Coruos poetas, & poetridas picas cantare credas Pegaſeium melos. Perſius.

[g] Clinicus Herodes trullam ſubduxerat ægro, Deprenſus dixit, ſtulte quid ergo bibis? Martial.

wherein they were educate, sodainely finde themselues inspired with a spirit of reuelation of rare secrets, and thereby promise vnto themselues and others miraculous wonders. And it is indeede true wonder to see with what agility they are able so grosly to deceiue, and in the end like noble Chymists, hauing extracted siluer out of the baser mettall of idle words, in smoke they vanish, leauing behinde them the shadow of death, with those who leauing the day light of clearer vnderstanding neglected, rashly run themselues into the mist of imposture and ignorance. Thus preualent is faire pollicitation and vaine wonderment. If men would consult with reason & iudiciously consider; though their wonders were truly to be wondered, and worthy to exercise the wise and learned in their extrication (as they are the vanities and inanities of argute and subtill cousinages,) yet must it neuer be forgotten, that wonders yea and miracles themselues are solie neuer arguments of truth or sufficiencie, but for the most part fruites of vnprofitable curiosity, deceiuing the simple, amazing the multitude, and giuing way and credite to vntruth, cousinage and iugling. Therefore in this kind the diuell himselfe is excellent, and for the most part it is one chiefe part, a true marke and prerogatiue of his followers, Coniurers, Sorcerers, Witches, and Iuglers; who wanting true worthinesse in themselues, make vnto themselues these glorious couers. God hath giuen nothing vnto man, but for his trauail and paine. And according to his studious industrie, care, prudence, prouidence, assiduity and diligence, he dispenseth vnto him euery good thing. He hath not ordained wonders and miracles to giue supply vnto our common needes, nor to answer the ordinary occasions or vses of our life: but our owne needefull discreete indeauors euer depending vpon his prouidence. Truth and sufficiency receiue not their iust triall by rare workes or casuall euents, but by an [i] habituall and continuall proofe and exercise in their daily, ordinary, and proper subiects and occurrents; whereunto truly

[i] Scientia, intellectus, prudẽtia, sunt habitus, qui vigili studio, labore, diligentia & assuescendo acquiruntur.

truly and pertinently they apt and fit euery designe and action: whereunto their owne vpright iudgement is a trustie guide, and others eyes vndeceiued witnesses. And thus if men will learne to guide themselues, they shall not so commonly and easily lose their eyes in the gaze of wonders, nor their reason in the maze of such inexplicable and intricate folly.

CHAP. V.

Surgeons.

THAT which hath bene formerly said sufficeth to point out the deceiuers last mentioned. Their affinitie giueth occasion to mention in the next place, their next neighbours, diuers our common vnlearned Surgeons, hauing neither letters nor humanity, nor euer acquainted with the dialect and language of the learned. These men for the most part esteeming themselues deseruing well for the operary [e] vses of a skilfull and well exercised hand in wounds, incisions, amputations of sphacelate parts and the like, hence take vnto themselues an emerited priuiledge in physicke practise. Some also venture farther, and for some rare experiences arrogate vnto themselues ability, a power and authoritie to educate & institute Physitions, as an vnder-growth vnto themselues, by lying promises, perswading many honest simple parents to commit their children, otherwise perhaps more fortunate and ingenuous, to be their apprentices. Hence it cometh to passe that many in these daies thus traded vp by their example vnto a nimblenesse of deceit, and of aduenturing in all occurrents, so ordinarily promise like gods, dare aboue men, and act like diuels crucifying the liues of poore men: while by the grace of one good [d] deede of good hap, the oportunity of committing many tragedies vnspoken is gained. And thus is the world furnished with factors for the graue and the perdition

e Ac si interiores affectus sensu cognoscãtur, aut manus operâ curentur. Riolanus.

d Quo fieri possit modo Seuere, vt vir omnium pessimus Charinus, vnam rem bene fecerit, requiris? Dicam, sed citò: Quid Nerone peius? quid thermis melius Neronianis? Martial.

perdition of mankind. An example of double impudence let here witnesse. A gentleman of Northamptonshire vexed with an vlcer of the bladder required my aduice. Vnderstanding by the daily abundance of purulent matter in his vrine (for the space almost of halfe an yeare before continually obserued) together with some store of bloud ofttimes withall, (neither of which the bladder it selfe and the exility of the veines thereof could so plentifully with so easie[e] accidents afford) as also by the more perfect permistion thereof with the substance of the vrine, that it was not onely an affection of the bladder, but a greater and more dangerous in the reines, (about the region whereof was euer much paine and weakenesse) and coniecturing them past possibility of cure (their substance already so far spent) I refused to promise or meddle farther then by palliatiue cure, wherein accordingly I insisted a long time with good ease and satisfaction vnto the patient. At length by some friends there was commended highly for a farther and better performance, a Barber Surgeon, who thereupon being required and conducted thither, came vnto the gentleman, and according to the commendatiõs premised promised to cure him in sixe[f] weekes space. Shortly after the patient complaining of want of sleepe, he gaue vnto him a Ladanum pill of Paracelsus, and after Mercuriall pilles for another supposed end; by the vse whereof in his body, then by the length of his disease exceedingly before weakened and extenuate, he presently fell into an amazed staring sleepinesse, or an astonishment betweene[g] waking and sleeping, wherein after he had continued a naturall day, in the morning following he was sodainely surprised with acute and epilepticall fits and a generall conuulsion, with foming, gnashing his teeth, loud sterters and the like, whereof after in one day he had passed 8 or 9 fits in my sight (being then vpon that new occasion newly required, the Surgeon[h] fled) he was after my coming and meanes vsed partly by Theriacall glysters, suppositars, and antidotes fitting the present

Historia.

e A pure longè putidiore quod à vesica separatim exit, grauiora solent inter meiendum assurgere accidentia. Pus quod è renibus defluit, substantiæ est magis subtilis & elaboratæ, ideoq; cum minore difficultate permeat, dolorem- que minorem creat Renes præterea sunt partes indolentes magis quã vesica, & partium aliarum consensum minus ducunt vbi magis computrierint.

f Aut facere ingenui est, aut non promisse pudici. Catull.

g Coma vigilãs dictum Galeno, lib. 4. de loc. affect.

h Qui nondum stygias deleẽde requærit ad vndas, Tonsorem fugiat, si sapit, Antiochum. Martial.

truly and pertinently they apt and fit euery designe and action: whereunto their owne vpright iudgement is a trustie guide, and others eyes vndeceiued witnesses. And thus if men will learne to guide themselues, they shall not so commonly and easily lose their eyes in the gaze of wonders, nor their reason in the maze of such inexplicable and intricate folly.

CHAP. V.

Surgeons.

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Hiſtoria.

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f Aut facere ingenui eſt, aut non promiſſe pudici. Catull.

g Coma vigilã, dictum Galeno, lib. 4. de loc. affect.

h Qui nondum ſtygias deſcẽde- re quærit ad vndas, Tonſorem fugiat, ſi ſapit, Antiochum. Martial.

cauſe and accidents, through the grace of God vnexpectedly deliuered, after he had by ſtoole thus procured, auoyded one whole pill vndiſſolued (ſeene by diuers well vnderſtanding witneſſes preſent,) as alſo diuers ſmall fractions of Quickſiluer fluctuating and floting like white pinnes heads, as the women that ſaw reported vnto vs. To make the cauſe of theſe accidents yet more manifeſt; it happened that two maid-ſeruants there attending vpon the gentleman, by their continuall conuerſing neare him and the infected ſweate of his body, fell ſtrangely and ſodainely into the ſame fits one after another by courſe, and each hauing ſuffred ſixe or ſeuen apart, were carried forth, and after that time neuer ſince (as I yet heare) nor euer before had the like, as they both then ſaid. One of theſe now liueth maried in Towceſter in Northamptonſhire, the other was lately ſeruant vnto an honorable Lady. This hiſtory is knowne vnto many of note and worth beſide. To conclude, the gentleman thus eſcaped, and grew by little and little vnto his former ſenſes and ſtrength as his firſt diſeaſe would permit. Within a quarter of an yeare after, or thereabout, another Surgeon againe put the gentlemã into a new hope of recouery: & although the report of my iudgement did ſomewhat (as I heard) ſhake his confidence, yet not conceiuing my reaſon nor ſeeing the cauſe, and ſuppoſing no other but the vlcer in the bladder, he tooke him in hand; and in his hand within few dayes he left his life, according to my prediction vnto diuers his friends concerning this ſecond attempt likewiſe ſolicited. By theſe examples it is manifeſt, both how bold and confident ignorance will be, as alſo how powerfully and bewitchingly it deceiueth the diſtreſſed minde, eaſily prone[d] to beleeue that which it deſirouſly would. From hence alſo may be coniectured how commonly ſuch errors by theſe ignorant perſons in likelihood befall, yet for the moſt part either for want of knowledge vneſpied, or by the priuacy ſmothered. For if they kill, a dead[e] man telleth no tales: or if by chance they ſaue one life, that

[d] Quod nimis miſeri volunt hoc facilè credunt. Senec.

[e] Νεκρὸς οὐκ ἀναγορεύει.

ſhall

shall be a perpetuall g flag to call more fooles to the same aduenture. This is commonly seene in the vulgar custome of curing the French disease by Barbers and Surgeons, who precipitate commonly euery one alike, and confusedly without respect or order thrust all through the purgatorie of their sweatings; bleeding, vomiting, vnctions, plaisters, and the like. Hereby many needlesly intangle themselues vpon meere suppossall and feare, and many take more then necessity vrgeth; and others for satisfying that necessity, neglect a more materiall, and flying too timorously and rashly a knowne inconuenience, run headlong vnknowing into an after too well knowne vnrecouerable h mischiefe. For if they that fal into such rough handling be strong in themselues, and no way liable to the harmes of such desperate remedies, and be free from the implication of all other diseases besides, (which entring by their breaches may interrupt their smooth passage, and make pernicious their French medication) they may haply escaping the danger, for the hazard attaine their desired deliuerie, as is in some seene. But if nature haply be weake, or the disposition of the sicke subiect to the perils of that cure (which these men seldome do or can consider) or any other disease lie in waight too prompt to trust with any aduantage, (which these men want knowledge to foresee) the acquaintance with such remedies may easily proue a greater plague vnto the greatest poxe. How can he that considereth the disease and not the e person (as is vsuall with these men) because the contrary is not possible with ignorance) how can they I say in curing the one but indanger the other? We see ordinarily, the same medicine in the same force vnto one man is scarce sensible, vnto another is a sting; vnto one fauourable, vnto another cruell; in one wanting edge, in another exceeding. It therefore requireth learned ability to discerne the hidden ods and differences, thereby iustly to distribute vnto euery seuerall his proper and fit f proportion of the same thing. Neither is it safe to accommodate so harmefull helps as belong to so

g Lepidè illud: Sol successus intuetur; errores tellus operit.

h Fumum fugientes in ignem incidunt.

e ὁ γὰρ ἀνθρώπου νοσοῦντος ὁ ἰατρεύων, &c. Non cõmunis homo curatur, sed singulorum quisque. Galen de Meth. Med.

f Habenda enim ratio non manifestæ modò qualitatis, sed & occultæ, tum vniuscuiusque ἰδιοσυγκρασίας.

ſo cautelous a cure without a iudicious view, not onely of this ſtrange diſeaſe it ſelfe, but alſo of the mixture or coniunction of any other maladies and reſpects therewith, whoſe neceſſities may and do oft forbid and prohibite his remedies (that being a medicine to one diſeaſe which is a miſchiefe to another, and an eaſe to one which is a ſorrow vnto another.) It is therefore no maruaile, that while theſe men contemne order and method, and the learned examination of theſe and ſuch like circumſtances, and blindly proſecute iſſues vnknowne to foreſeeing reaſon, they therefore (though ſometime they remoue a miſchiefe) yet either equall it againe with the like, or exceed it with a greater, or elſe ofttimes not profiting nor ſatiſfying the vtmoſt patience and painefull expectation with the ſmalleſt good, effectually double the greateſt euill. This for that all men ſee not, few conſider, many forget, & ſome ioyouſly eſcaping defend. The hurt is oft vneſpied the harmes vnheeded, the ſhamefull wrongers and homicides with the dead buried, and the good haps by many fooliſh liuing idly admired, vnto the increaſe and continuance of multiplied miſchiefe. Hereof ſolie for the moſt part wofull experience is capable, neither reaſon, nor example, nor any aduice warning or moderating, though the ordinary batteries from hence euery where almoſt leaue rotten and mangled monuments of remedileſſe cures, if not preſent with the cauſe, yet neuer farre of, and though ſometime long, yet euer certaine. For though where the body is ſtrong, ofttimes many groſſe errors may be by the ignorant committed, and yet not eſpied, (becauſe where is ſtrength there is leſſe ſenſe and eſteeme of harmes, (weakneſſe being only vnable to beare or endure without complaint) yet the inſenſible ſting doth oft breede the moſt feſtered poyſon, in the lateſt ſenſible ſmart. The errors of the vnskilfull Pilote though great and many, in the calme are not [h] conſidered, but in the dangerous ſea the leaſt

g Morbi è duorum humorũ putredine in eadem ſede nonnunquam fiunt confuſi, nonnunquam in diuerſa impliciti, nonnunquam ab eadem materia in diuerſis partibus, diuerſimodè diſpoſiti. In omnibus ſecundum varias, diuerſas aut contrarias indicationes, ab vrgentiore auſpicatur prudens Medicus, ſingulos perluſtrat, leuiſſimos verſat.

g Morbus coniunctus exigit curam coniunctam vt ſimplex ſimplicem, in coniunctis verò quæ potior potiorem exigit non neglecta altera. Galen in Aph. Hippoc.

h Plurimi medici ſimiles videntur nauium rectoribus.

In tranquillo mari regendo ſi quid errent peccentve, error non patet. In aduerſa tempeſtate errore aut ignorantia facilè nauem perditam in omnibus liquidò conſtat. Brud. de vict. Feb.

least error offereth the ougly shape of his owne foulnesse. In bodies not easily harmed many rash harmes are hardly discouered, but in dangerous coditions the least lapses are heauie loades. Ignorance therefore is onely good when it doth no hurt, whereunto it is neuer wanting in her propertie, but onely sometimes in power. It is obiected, that wise and learned men do oft mistake. It is true; where is the greatest wisedome the most incomparable, yet there is, and euer must be sometimes mistaking and infirmities. The reason is, for that absolute perfection is aboue the nature of mortality. He therfore that in his art or faculty doth neuer erre, is [b] more then a man. He that most seldome [dd], nor grosly, nor easily erreth; and for the most [d] part and commonly frameth all his iudgements and actions vnto right reason, he is onely a right and [e] complete Artist. He that grosly or easily or commonly erreth and mistaketh, iustly meriteth the name of an ignorant and idiot. This is the plaine and vncontrolled difference betweene the learned and vnlearned. It is yet farther obiected, that oft as good happe smileth vpon these ignorants as vpon more learned. It is sometime true, but it is wisedome to distinguish how. All things that happen vnto the vnderstanding and notion of the mind (which is the guide of all actions) are either [f] in themselues certaine and demonstrate, or necessary by consequent, or probable and of likelihood, or of contingence and good hap. In the first the truly learned cannot erre; in the second not oft nor easily. But in both the vnlearned is euer subiect to error, as vnable to distinguish plaine truth from seeming appearance. In the third the learned may be [g] deceiued, but not so commonly and easily as the vnlearned. In the fourth good hap and blind fortune is indifferent vnto both, and therein the foole hath

b Μόνος θεὸς γίνεται τοῦτο ἐπιστήμων. dd Ideo theorema describit Galen. lib. de Finit. Med. cuius contrarium rarò euenit.

d Vbi plura nitent non ego paucis offendar maculis, Horat.

e Ars est eorum quæ ordinariò & plerunque non aliter fiunt, ὡς ἐπὶ τὸ πολύ.

f Rerum quæ cognoscuntur species sunt 4. Aut enim apparent sensui vel statim per se vt colores, vel ex alijs seu signis, vt ignis ex fumo. Aut sensui quidem occultæ sunt, rationi verò manifestæ, eæque vel statim euidentes vt bis duo 4. vel per demonstrationem discendæ. Incipit autem demonstratio ex aliqua præcedentium, id est, ex apparentibus, vel euidentibus aut certe ex demonstratis antea; primam speciem sensus indicat, secundam συμπαρατήρησις, tertiam κοινὴ ἔννοια: quartam consensus ad confessa siue ea apparentia sint, siue euidentia, siue antea demonstrata. Galen. lib. de Opt. Sect.

g Neque idem vnquam æque est beatus. Neque est quisquam quem non aliquando videre Sufficnum possis. Catull.

oft as good hap as the wiſe man. But he that hath common ſenſe may diſcerne great ods. The learned hath a prerogatiue in three parts vnto himſelfe, and an equall part with the vnlearned, in the fourth. The learned hath for his light and guide either knowledge, whereof is [b] demonſtration, and thereby are his actions more certaine; or reaſon and iudgement, and thereby are they more tried vnto right and truth; or right probability and artificiall [e] coniecture, and thereby are they more ſeldome found erring. The vnlearned wanteth all theſe helps, [h] and is led onely by bold aduenture in hope of good hap, which after long expectation is but ſeldome [f] ſeene, and then ſoone gone. For the bounty of good hap is not euery day, and when it ſodainely like a wanton ſheweth it ſelfe, her ſmiles are obuious to any one, and therein hath the learned with the vnlearned [g] equall intereſt. It breedeth yet farther doubt, that is ſometime ſeene. The Empericke and vnlearned Surgeon do ſometimes cure where the learned hath long trauailled, and at length hath giuen place vnto the diſeaſe. It cannot be denied, in many deſperate caſes theſe men are the onely fit inſtruments. Where the learned foreſeeing the ſlippery hope of meanes, and the nutation and ſtaggering of nature, doth make warie [h] proceeding (vnwilling where the caution is ſo nice that the action cannot be ſafe, to vndertake ſo hard [i] an office) there theſe men (who thinke nothing hard though impoſſible) being euer ready to giue bold aduenture, may hap luckily to ouerſute the danger, and thereby the cure muſt needs be a mighty [d] deliuerance. An ancient gentleman of Northamptonſhire, being then my patient, related vnto me among our merriments his medicine for a continuall head-ach and giddineſſe, which in time paſt had long vexed him, and ſolicited diuers good Phyſitions in vaine. By chance he met with an angry Surgeon, who being by him in ſome words prouoked, and finding the gentleman alone and far from companie or reſcue, with a ſtaffe vnto the

b Scientia eſt habitus demõſtratiuus, habetque principia nota & æterna.

e Artificialis cõiectura quàm propè accedit ad veritatem. Galen paſſim.

h Inſipiens mouetur falſa finis ſpecie, non fine.

f Quod caſu fit, inexpectatò fit, & rarò & incerta mora fit; vt quod natura fit, expectatò fit, ferè ſemper fit, vel vt plurimùm fit.

g Quippe deeſt finis cuius gratia agatur, vbi caſu aliquid fit. Negatio finis ponit caſum. Poſitio finis negat caſum. Sapiens verò ſine propoſito fine nihil agit.

h Tutus & intra ſpem veniæ cautus. Horat.

i Semper metuit quem læua pudebunt. Lucan.

Hiſtoria.

d Hinc illa Empiricorum miranda geſta & vulgata miracula. Riolanus.

the vtmoſt perill of life ſoundly brake his head, and plentifully let him bloud in diuers places; but life eſcaping, he thereby deliuered [f] him of his diſeaſes, whereof more wiſe and deliberate counſell could neuer with much labour and long time free him. It was a great ouerſight in his learned Phyſitions, that they could not foreſee, nor would not preſcribe ſo fortunate a remedy. Thus malice was as happy as an Empericks bold attempt, yet herein was ſomewhat better, that it was freely beſtowed. In like manner, vnto another ſo far ingaged in the Neapolitan diſeaſe, that diſcreete counſell durſt not oppoſe equipollent remedies, a woman (purpoſing to poyſon him) gaue an vnknowne doſe of rats-bane; and thereby nature driuen vnto her vtmoſt and laſt ſhift, ſetting open all the paſſages of his body, at once with the poyſon wholly expelled the former diſeaſe. Thus iſſueth wondered good out of diuelliſh and dangerous acts. I condemne not ſharpe and extreme remedies, when as extreme [e] neede requireth them; neither do I commend a trembling and timorous iudgement in preſcription and accommodation thereof, where is [d] needefull. But I admit not hard or ſodaine [f] attempts, but onely in extreme neceſſities, where alſo the [f] ſtrength of nature hath by the iudicious and learned bene carefully foreballanced betweene hope and hazard: without theſe reſpects the vſe of hard and vehement remedies by the hands of vnlearned Practitioners are growne too common. It is therefore good for men to take heede, how they too boldly walke in the common tract of Empericks and vnlearned, whoſe waies oft troden grow ſlippery, and therefore not varied proone dangerous. It is ſometime neareſt way to go out of the common way, many times the faireſt way, and not ſeldome the ſafeſt way. For though diſeaſes may be of eaſie note and well knowne, and the vulgar medication no leſſe otherwiſe apt vnto the neceſſi-

f Ab iſtiuſmodi errore naſcitur experientia πηχὴ & ἀπὸ τύχης πᾶσα πεῖρα. Galen. de Sect. * *Hiſtoria.*

c Sæpe miſera auxilia tolerabiliora faciunt mala miſeriora. Lewin. Lemn.

d Dabiturque licentia ſumpta pudenter.

e Τὸ πολὺ καὶ ἱκανῶς τὸ οὐ μετρίως ποιεῖν τρόλεγον. Plurimùm atq; repentè quouis modo corpus mouere periculoſum. Hippocrat. lib. 2. Aph.

f In extremis morbis extrema exquiſitè remedia optima ſunt, vt Hippocrates, Sed agendi iudicatio ſemper ſumenda a viribus, nec deplorato attingat Medicus. ἀνιάτως ἔχοντα in aſcite vtili, ſed plerunque lethalis. Ideo fruſtra tentatur fractis viribus aut vbi hydrops

ſuccedit (chirrho aut febribus ardentibus. In extractione calculi veſicæ cauendum etiam à longo dolore fractis viribus. In partium etiam principum vehementiore affectu diacrydiatis medendum cautè, &c.

tie; yet may one ſmall circumſtance onely by it ſelfe making the diſeaſe different, once eſcaping an vnskilfull and blind eye, for euer after ouerrun the hopefull vſe of any other meanes, and fruſtrate the happineſſe of after-health by better counſell. This is the reaſon that ſo many ſodainely and vnexpectedly periſh not without wonder in the vnskilfull practitioners hand, who caſting his eye vpon nothing but that which is common, taketh for a great ſtranger what is otherwiſe, and therefore not foreſeeing, his coming is not prepared to entertaine or intercept him with beſt aduantage; nor giueth nor taketh warning of him, and therefore is ſo ſodainely oft ſurpriſed by him. I may hereof giue a rare inſtance in an eſteemed friend ſometimes a learned Diuine, who by ſome raſh aduice, his eſtate at that time not duly conſidered, required of an Apothecary a ſtrong medicine againſt the ſtone (wherewith from his childhood he had bene euer hereditarily ſ moleſted. The one prepared it, the other tooke it, both expecting no other vſe or conſequent, then that which was vſuall to ſuch a medicine. But the ſame night that potion violently deſcending brake through his h bladder, making therein two iſſues, whereby the vrine came from him immediately then, and continually after by thoſe two breaches, before it could attaine the vſuall paſſage or conduit. Hereof was then witneſſe a graue & learned gentleman an ancient Doctor of Phyſike vnto whom this patient did flie for his iudicious aduice in this ſodaine miſchiefe, and with whom my ſelfe had ſerious conference about that accident, both of vs lamenting his ſo vnhappy diſtreſſe and miſery.

Hiſtoria.

ſ Qui calculi non diu concreuerint ij medicamentis aptis diſſolui poſſunt; qui verò diutius exiccati & indurati difficillime aut nunquam curantur, ideoque periculoſe irritantur. Rondeletius de vrin.

h Lapilli in vesica ſubſiſtentibus crabrones irritant quicunque ſaxi tragi deturbant temere. Reolan.

CHAP. VI.

Apothecaries.

HERE so faire occasion offering their memory, we may not forget our Apothecaries. Among them also some to do a friend an vnlicenced friendship, or to keepe their wares in motion for feare of corruption, will haply sometimes offer a casuall good turne, to any that like the venture. I must needs say for the priuiledge of Apothecaries, that if any may haue prerogatiue to be Physitions, by the excellence and rare choice of medicines, it is most proper vnto them; who haue with them registred and inrolled the priuie choice, trust and command of all the best remedies, and haue the best light to gesse at their best vse. Nay I may commend them farther; that for the excellent preparation and knowledge of medicines they sometimes may excell some Physitions themselues: but aboue and beyond the preparation, the right and iudicious dispensation is truly worthy, commanding and directing their safe and prudent vse. This skill requireth an vnderstanding able to raise it selfe aboue both the medicine and the [g] maker, vnto the great Maker of them both, and from his generall [h] decree and counsell in the administration of all things in nature, to leuie and limite circumstances, [i] proportion, time, place, quantity and quality, according to the manifold seuerall purposes and infinite vses for the preseruation, conseruation, and continuance of health and life vnto mankind. And herein how far it behoueth the erected mind of higher contemplation, to exalt it selfe in consultation aboue the elementary consideration and composition of a medicine and the vulgar and common sense, the continuall exquisite vse and exercise of the most incomparable prudence and learning in the ordinary and daily difficulties that befall the health, do plainely proue and demonstrate. It is not the medicine

g Quam enim proportionem Architectus erga cœmentarios lignariosque fabros & alios quibus imperat gerit, eandem Medicus erga ministros suos, herbarios, venam scindentes, cucurbitulas admouentes & Clysteres immittentes. Galen in lib. 6. Hipp. de Morb. vulgar.

h Naturæ legibus Medicinæ leges semper consentaneæ. Fernel.

i Vt medici cuiusque auxilij quantitatem, occasionem & vtendi modum cognoscimus, vt ministri vero venam secamus & reliqua manibus operamur. Galen. in lib. 6. Hipp. de Morb. vulgar.

it selfe, but the iudgement and knowledge of the learned, and right accommodation annexed vnto the wholesome medicine, that addeth vnto it a worth aboue it selfe; whereby it doth far exceede it selfe in excellency, in variety of greater good, in distinction of more proper vse, according to art and reason thereto conducting it, which is the life of euery application and accommodation in all things. Hence euen the greatest clerkes with this sufficiency prouided, haue not blushed to borrow or learne a good medicine at a simple and vulgar [e] hand, yea from fooles and brute beasts, in their owne more excellent adaptation as the soule vnto the body, conferring the full and true perfection. The Ancients themselues haue not shamed so to do, as Galen in diuers places professeth of himselfe. Vnto Apothecaries therefore that faithfully and truly apply themselues and their whole indeauor, that haue tried and experienced skill, and vse faithfull industrie in fitting wholesome and incorrupt remedies to attend each honest need and necessity without fucation, adulteration or deceit, and containe themselues within themselues, no man can deny a worthy esteeme both in priuate thoughts and publike estimate; but if the pride and maister-ship of the medicine stirre once in them the ambition of medication, as in the former men commēd them, so in the second they shall iustly condemne them: and as in the one safely vse them, so in the other with safe discretion refuse them, fearing lest with Salomons fly being taken in the Apothecaries boxe, they also in like manner make a stinke of the medicine, & an end of themselues. Valleriola mentioneth an Apothecary who with the imprudent vse of quicksiluer poysoned himselfe. I knew sometime an honest and approued good Apothecary in Warwickshire, who imitating a prescription of precipitate against an inueterate disease which he supposed in himselfe, exulcerated his guts, and therefore died. These experiments in other then themselues had bene bloudy and vnhonest, and in themselues rather then in other argue their strong confidence, (which there-

[e] Neque enim turpe est per vulgus & aniculas profeciſſe. Non enim puduit maiores noſtros in multis remedijs brutorum diſcipulos ſe profiteri. Quin & acceptis à vulgo remedijs adhibenda ratio & rectus vſus, in quo ſumma artis poſita eſt. Holler. Inſtit. Chirurg.

Hiſtoria.

Apothecary poisoned: in Warwickshire.

therefore might easily seduce them to be in time bold with others.) Example and imitation (which are the rules of an Apothecaries practise) are but patterns of anothers sufficiencie. Sufficience therfore being not their owne, it is sufficient to put them in mind of their owne. It is good for euery one to be contented and contained within his owne lists, and of his owne store with liberality to lend, and of anothers with loue and licence to borrow. This vpholdeth societies and good orders in common weales, maintaineth mutuall neighbourhood and humanity, friendly and iust commerce with loue and loyall reciprocation, and distribution of euery right to euery owner, with good to the generall and common, and without hurt to euery priuate and particular. I say nothing of banckrupt Apothecaries, who hauing left their owne standing become walking merchants, and with a few pedlarie wares remaining keepe shop in their owne hose, or else in their guts, who (wanting other vse) imagine them sufficiēt to make cleane the kitchin. Let thē that desire their meate in the stomacke should long finde good cookerie, take heede who put herbs into the pot. It hath bene required and by some imposed, that a Physition should be both Surgeon and Apothecary himselfe. It is easily decided. In iudgement, skill, knowledge, and ability of direction, it is very requisite and necessary, and the contrary is not tollerable in a true architect: but euery particular execution [e] or manuall paines and trauell is neuer vniustly, sometime necessarily, and oft more conueniently distributed and deuided vnto others, whose vicissitude, assistance, and oft more ready handling thereof, is as sufficient, nothing inferiour, yea for operary proofe and cunning handworke far without enuy [f] superior, because the maine and continuall exercise therein, doth therein also make the meaner iudgement better apted and more prompt. Galen indeed himselfe in necessity, & want of other (whose better and more speciall practise and exercise therein might make it their more proper performance) put his owne hand vnto [g] chirurgie: but when

e Ei qui præsidet, scire operari necessarium non est, sed potius aliorum ministerio vti. Aristot. polit. 3.

f Διὸ καὶ ἔνιοι τῶν ἰδιωτευόντων ἰδίᾳ τῶν πράξεων κρείττους εἰσὶ τῶν ἐπιστημόνων. Nonnulli nescientes quàm aliqui scientes ad opera sunt magis idonei. Aristot. eth. 6.

g Primi medicinæ parentes & veteres Græci Medici ferè omnes humanitate ducti (vbi ita res postulauerit) suis manibus operabātur in ciuitatibus nondum populosis. At vbi hominum multitudo increuerit, aliò res delegata est. Hinc etiam Principum edictis distincta extant Medicorū & Chirurgorū ministeria & officia.

he found it another distinct office, as an ease vnto himselfe and a commodious liberty & inlarged helpe to his other imploiments, studies and care, he thereunto referred hand-operation, though euer haply conferred his mind & iudgement. In like maner Hippocrates refuseth by [b] oath to meddle in Chirurgerie, & expresly in the extraction of the stone of the bladder, and leaueth it vnto those that are therein exercised. The fewer offices the lesse distraction, & where lesse distraction, there is the better bent vnto the more maine and proper scope. Where therefore with as sufficient supply by others, the suffection or deputation may ease of a burthen (as indifferently elsse were imposed) there (the businesse lesse, and the diligence and incumbence equall) the remaining taske must needes be completely and absolutely attended & perfected. Concerning the Apothecarie included in the Physition: indeed the first Ancients were Apothecaries vnto themselues, because in themselues onely was then newly sprouting in the infancie, the inchoation of that skill, and therefore as yet they could not [c] communicate perfection vnto others. But now time and age haue accomplished it, the Physitions eye and skill hath vsed anothers hand both as a needfull and requisite [d] helpe in the mechanicall ministery, and also as an aduantage and ease to the more necessary, laborious, and studious trauels of his mind. In ordinarie dispatches therfore it is vnauoidably necessary an Apothecarie be euer at hand, as faithfull as his owne right hand, and in extraordinarie the Physitions owne heart must onely trust his owne hand, and his owne eye witnesse their consent. This equitie may satisfie curiositie.

b Nec verò calculo laborantes secabo, sed viris Chirurgiæ operarijs éius rei faciendi locum dabo. Hippoc. iure iurando.

c Omnes artes rudiores primũ, tractu deinde temporis absoluuntur. Scal. Poet 3.

d Medico mulræ artes aptam materiam præparant, ipsę naturæ per ministros suppeditat Galen. in lib. 6. Hippo. de morb vulgar.

CHAP.

CHAP. VII.

Of Practisers by Spels.

NOw to leaue both Surgeon and Apothecarie, the opposition against the vse or need of either, doth put in mind in the next place not to forget those, who professe the performances, vses, and end both of Surgeon & Apothecary, yea and Physition himselfe without their helpe or need: such are such as cure by spels and words. If men beleeue as reason would and as reasonable men should (for men are no [c] men if vnreasonable) of any effects from spels, among the wise is no true reason or cause, and without reason can be no right perswasion. Betweene a true cause and his [d] proper effect, there is an immediate necessity; betweene a cause by accident and his effect, there is a [e] mediate consequution: but this cause being onely in opinion, can be no more then opinion, and in opinion is no truth. Some finding spels to do no good, obiect as a good, they do no hurt. This hurt I am assured they do; while men haue gaped after such shadowes, they oft in the meane season haue lost the substance, their life and health: which while due season offered vnto them that had learned to know oportunitie, bad scholers were still at spelling schoole. To speake more seriously of such a toy: If the faithfull and deuout prayer of holy men (vnto which the promise of God, and the blessings of men are annexed) hath no such assurance or successe of necessarie consequent, without laborious industry and the vse of good meanes, how can religion [g] or reason suffer men that are not voyd of both, to giue such impious credite vnto an vnsignificant and sensleſſe [h] mumbling of idle words, contrarie to reason, without president of any truly wise [i] or learned, and iustly suspected of all sensible men? It shall be no error to insert a merrie historie of an approued famous spell for sore eyes. By many honest

c Nec credere possis Hunc hominem, humana qui ratione caret Maximiã. vel vt alij, Cornel. Gall.

d Causa immediata protinus per se cohæret eum effectu. Scalig. de subt.

e Causam per accidens sequitur per accidens effectum.

g Quod neque religio præcipit nec oritur ex causis naturalibus est superstitio. Melanth.

h Scripta, verba annuli, characteres, signa, nihil valent ad profligandos morbos, si nulla superior potestas diuina vel magica accesserit. Inania itaque sunt vereque anilia credentium animos superstitione occupante. Fernel. de Abd. rer. causis.

i Vide Galenũ lib. 6. & 10. de simpl. Med. facult. Theophrast. in hist. plant. l. 9. Aug. tract. 7. in Euan. Ioãnis.

testimonies, it was a long time worne as a iewell about many necks, written in paper, and inclosed in silke, neuer failing to do soueraigne good when all other helps were helplesse. No light might dare to reade or open. At length a curious mind while the patient slept, by stealth ripped open the mystical couer, and found the powerful characters Latin, which Englished were these: The [b] diuell digge out thine eyes, and fill vp their holes with his dung. Words without meaning are nothing, and yet so here are best. Of nothing can come nothing (much lesse good:) yet so [c] it was, and yet it was [d] not so) oathes and testimonies auouching the one religion, & truth [e] denying the othes. Thus ofttimes things haply begun in sport and iest, with light minds, by vaine opinion grow to sooth and earnest. It is strange in these daies to behold how this follie doth laugh euen wise men to scorne, while their vnreasonable parts of imagination and fancie, so iuggle with their iudgements and vnderstanding, that they can scarce containe themselues from beleeuing and consulting with such ridiculous folly. Thus able is fancie, not onely to deceiue sense, but to obscure our reason. If there be any good or vse vnto the health by spels, they haue that prerogatiue by accident, and by the power and vertue of [f] fancie; wherein is neither certaintie nor continuance. Fancie, according vnto the nature thereof, can seldome be long fixed vpon any thing; because naturally being euer full of fiction, it must needs easily and continually be [g] transported. Fancie therefore can be no ordinarie or common remedie, being but rarely fixedly detained; and where it is most earnestly bent, yet hardly of long continuance. If fancie then be the foundation whereupon buildeth the good of spels, spels must needs be as fancies are, vncertaine and [h] vaine: so must also by consequent be their vse and helpe, and no lesse all they that trust vnto them. I speake not of inchanted spels, but of that superstitious babling, by tradition of idle words and sentences, which all that haue sense, know to be voide of sense, as the other diuel-

[b] Diabolus effodiat tibi oculos, impleat foramina stercoribus. Wierus de præstig. cap. 4.

[c] *In thought.*

[d] *In deed.*

[e] Neque enim verum est hominem ab homine noceri posse verbis. Sed dæmon credulitate decipit hominem vt socium habeat, tum impietatis, tum æterni exitij. Scal. de subt.

[f] Phantasia imperium habet in spiritus & humores, qui sunt morborum parentes.

[g] Sensus interioris motus perpetuus. Aristot. de insomn.

[h] Galen. lib. 6 & 10. de simp. med facultat. Considere doctos & bonos Medicos medicamentorum substantiæ præcipit, non verbis aut carminibus.

diuelliſh. The one (if there be no remedie) we muſt permit vnto fooles, in the other we cannot denie the diuell.

CHAP. VIII.

The explication of the true diſcouerie of Witchcraft in the ſicke, together with many and wondered inſtances in that kind.

Witchcraft.

MAny things of great power and wonder, aboue reaſon and beyond the power of nature, haue bene effected through the imprecation, ſtimulation and miniſterie of wicked men the aſſociates of diuels, whoſe commerce with ſpirits hath bene oft plaine and manifeſt. But it is good before we enter into the conſideration thereof, that we be warie and cauteloufly wiſe, how we make a true difference betweene a true worke of the diuell, and the ſtrange likeneſſe which phantaſmes (oft countenanced by caſualties and euents) ſtrongly worke in the opinion and conceit. For as the machinations of ſpirits are certainly oft inſerted into the actions of men; ſo by the iuglings of the imaginarie, are ſo liuely framed reſemblances and counterfets of them oft times, that they can hardly be diſtinguiſhed. That it may therefore the better firſt appeare what fancie and imagination are able to do, I will not here omit an hiſtorie worth good eare: Anno 1607. a Parſons wife of Northhamptonſhire, dwelling within three miles of the towne, came vnto a Phyſition, complaining of a tumor in one of her breaſts. He demanded her among many other things concerning the Sciatica, which he [a] coniectured to vexe her. She denied any acquaintance or notion thereof in all her former life. The ſame night (being returned home) ſodainly about midnight the Sciatica ſeized painfully and grieuouſly vpon her. Some few daies after, it happened another of her neighbours came alſo vnto the ſame Phyſition, whom (beſide the diſeaſe which ſhe her ſelfe made knowne)

Hiſtoria.

[a] Narrata ab ægrotante præter totius plethorã laſſitudo partium omniũ inferiorum cũ menſium retentione, coxarum grauitate in motu, torpore dum quieſceret, paratum affectũ monſtrabant. Ideo neque prædixiſſe difficile, neque ex ipſa affectum ſubſequi miraculi loco haberi debet.

knowne) he guessed to be troubled with the [b] crampe, and cursorily questioned her thereof. She neuer before sensibly knowing any such paine, after her returne also that night suffered thereby exceeding torment. These two accidents compared together by the first partie, (the one in her selfe, and the other in her neighbour) and the apprehension being whet by her exceeding paine continued, caused in her a strong and resolute opinion of bewitching, which she presently vnremoueably imputed vnto the Physition. Her outcries and impatience through her paine, made such forcible impression in her husband, that to satisfie his wiues vnreasonable importunacie, he was contented to come vnto the Physition from her to expostulate. He, before he could vtter his message, blushing at the folly, and yet desirous to satisfie his wiues iniunction, because she would not otherwise giue him rest, at length related vnto him the cause of his coming, desiring him for his sake (being much ashamed thereof) to conceale the folly of his wife. This done, he returned home, and found his wife nothing better, but assuring her selfe and him, that if he would but once more come vnto the Physition, and (as I coniecture) gaine him to forgiue her, she should presently be well. Accordingly the next day he came vnto him, and (then concealing the reason and cause of his coming) desired him to forgiue and pardon his wife. This easily granted (as such a toy) he presently demanded the houre of the day, which instantly the clocke gaue two, being afternoone. He hastened homeward, and before he could speake vnto his wife, she ioyously entertained him, and with preuention told him that she was perfectly well, and that iust at [c] two of the clock her paine left her, which

b Præter plethoram tum infra tum supra diaphragma conspicuam, tumor venarum molestus circa crura & in poplitibus, de quo conquesta est ægra, de spasmo & distentione illarum partium facilem inde dant coniecturam. Vbi igitur ægrę imprudentia præfatur causam, facilis est prudentia probabilem post fari effectum.

c *She was assured late the night before of the Physitions being at home that same day; she knew the length of the way, her husbãds vsuall pace, and now direct speed. She might easily compare the time of his going forth, with a competent time for his attaining the Physition, and with all these might wel hope of the Physitions facilitie by his friendly entertainment the day before. From hence her imagination satisfying it selfe with the confidence thereof, she might thereby, setling and quieting her spirits, minde and humors, for a time thus appease and mitigate her paines. As for her so true and iust coniecture at the time which was two of the clocke, the circumstances before mentioned, and likelihood it selfe did guide her to suppose it. If this reason satisfie not, religion and reason giue leaue farther to suspect, that the diuell to aduance errour and illusion, might cause*

she (it seemed) imagined (as it also hapned) to haue bene the same time and moment that the Physicion had giuen her desired pardon. The next morning her husband did write vnto him, discouering with this newes the reason of his last coming vnto him the day before, together with this strange euent following it. Within halfe a yeare after, she fell sicke againe, and d died. This strong imagination, with this strange euent, might haue intangled many a poore spinster in a thicker string then her cunning could vntwist, to saue the cracking of her neck. But if mē wold more duly oft examine and weigh these cases, they shall many times find the Witch in a foolish sconce; and greater and more dangerous are the bewitchings of a mans owne folly, and more effectuall oft times vnto his owne hurt and others, then any witch, yea or diuell whatsoeuer. Without doubt chance may flatter and countenance the imagination with vnwonted, yea and iustly wondered euents, and yet is that no demonstration of ought aboue nature or reason. Casualtie doth so apt oft times consequences vnto dreames, as if there were some secret power or influence in them proceeding vnto such effects, yet is it no proof of truth or trust in them. Women oft times out of their sleepes haue foreseene and foretold many things, which according to time and place haue iustly come to passe, but this doth make their dreames no oracles. Many vain mē out of the presage of their owne minds, haue confidently made prediction of such things as haue assuredly hapned, yet is this no inducement to take them for prophets. In like maner some that

into her imagination an inward and secret sence of the time. The power that the diuell doth exercise in this kind, might be made cleare by many examples.

d After the penning of this History, the cause and maner of her death by her neighbours of worth and credit, was thus reported: Her husband, at her earnest sute, consulted with a wandring Surgeon, whom fame, it seemeth, had magnified for charmed and potent cures of such as were bewitched. The Surgeon deliuered a medicine vnto the husband, promising a miraculous cure thereby, and charged him withall, by no meanes to be feared, though haply there might fall out some strange and fearfull operations vnto the seeming. The medicine with this stile coming vnto the patient, was gladly receiued: and after she had receiued it into her bodie, she died. The glorious name of the medicine, together with a confidence that this was onely the strange operation of the medicine foretold by the Surgeon, caused the friends about her still to expect some admirable euent of recouerie, and therefore they still gaped after her vprising: but in the end necessitie called for a graue: and thus their hope with her was buried.

e Ælianus lib. 4. scribit Aspasiam concubinam Cyri posterioris admonitam fuisse in somno de medicamento quo sanauit vitium oris, quod venustatem prius valde deformauerat,

haue possessed themselues with witchcraft, and the opinion thereof, haue seemed to know things aboue their knowledge, and that knowledge aboue and beyond all reason hath bene true: yet neither is this any dispossession of themselues of this spirit of folly, nor no iust proofe or accusation of any one to be a witch. I cannot therfore take it for an ingenuous course, vpō such grounds to draw simple people vnto confusion. It is an easie matter for any impression to worke it selfe into the imagination of a vaine mind. And why may it not seeme as easie for the diuell who is the authour of lying [d] wonders, to credite it with wonderfull euents aboue the weake eye of our reason? Therefore ineptly and iniuriously may the illusion of fancie, and the practise of the diuell therewith ioyned, be made snares for the innocent, whose destruction is his intention who reioyceth in the perdition of mankind. Neither can I beleeue (I speake it with reuerence vnto grauer iudgements) that the forced [f] coming of men or women to the burning of bewitched catrell, or to the burning of the dung or vrine of such as are bewitched, or floating of bodies aboue the water, or the like, are any trial of a witch. I see no reason why I may not thinke, that the diuell by the permission of God, hath power indifferently to worke these effects vpon any man, whether a witch or no. For if he had power for his owne malitious purpose vpon the bodie of our blessed Sauiour, to transport it through the aire, and to set it vpon a pinnacle of the temple; and vpon the body of righteous Iob, with hope and desire of his ouerthrow: by what prerogatiue dare any other man whatsoeuer presume to free himselfe from his power, but by a speciall grace and mercie of God? Or why is it any imputation vnto any man to be knowne to be subiect thereto, since God doth permit it in diuers his deare seruants? If men shall grant the diuels exercising his power vpon any man a sufficient euidence to conuince him a witch, there shall thereby be allowed vnto the diuell a large [h] commission, which his malice will easily extend beyond the lati-

tude

d Hinc illa vegetatio diabolica.

f Non absimilis vis compellendi motus tum animi, tum corporis etiam philtris & carminibus attribuitur. Philtra nocent animis vimque furoris habent. Ouid. Carmina de cœlo possunt deducere lunam Virgil.

g Data est Diabolo potestas non modò vt fallat malos, sed vt exerceat bonos. Augustin.

g Diabolus imperium exercet in impios. In pios etiã in multis casibus particularibus potestatem habet, qua & vulnerantur & concidunt. Caluin. lib. instit.

h Quid Angeli mali possunt, quid nõ possunt facere per naturæ suæ conditionem, homini explorare difficile immo impossibile. Augustin. de Trinit.

tudeas by right obseruation of many learned in their own experiences hath bene and may be oft truly noted. I do not deny nor patronage witches or witchcraft, but wish that the proofes and triall thereof may be more carefully and with better circumspection viewed and considered; that rash determination beguile not the wise, nor condemne the innocent, vpon whom the diuell can with more nimblenesse and agilitie transferre his owne euill workes, then either they can auoide it, or others easily espie it. Euerie thing whereof euerie man cannot giue a reason, is not therefore a miracle. There are many things whereof few [c] men, many whereof no man can attaine the reason, yet euerie [d] man knoweth to haue a reason in nature. Behold a toy for an example. There is seene in the hand of a iugler a thing as it is indeed; sodainly in a moment without perceptible motion, it is againe seene [e] as it is not. That there is a cause of the change who knoweth not? what it is, who knoweth except to whom it hath bene made known? With great wonder and [f] admiration haue diuers in this age shewed mercenarie spectacles, incredible & euen vnto the beholding eye, and yet in the actors by meane vnderstandings deprehended to be nothing but agilitie and nimble cunning, by continuall practise and custome working desperatenesse into facilitie. Thus with common wonder haue some walked and danced vpon cords. Some are written to haue leaped and danced vpon the edges of sharp swords without hurt vnto thẽselues, & with pleasure vnto the beholders. Some haue credibly bene supposed to deuoure daggers and other sharpe and dangerous weapons. That naturally the loadstone draweth iron the meanest know: the reasõ or cause the wisest neuer knew. There are wonders in nature, & wonders about nature; there are subtilties, the other miracles. That fire and aire, contrary to their owne [a] particular nature of the owne accord de-

c Soli viri ingeniosi & subtilis mentis acies difficilia cognita facile comprehendere valent. Aristot.

d Multa sunt quorum cum veritas certa sit, tamẽ causæ nos latent. Plutarch. de Sympos.

e Inter præstigiatoris manus quod est video. Mutatur species vel propter celeritatem vel propter aliud. Quare verò mutetur latet me. Scalig. de Subt.

f In natura plurima fiunt miranda & singularia, inquit Aristoles, ideoq; naturam ipsam appellat θαυμαστὴν.

g Τὸ μαγνῆτις λίθος, θαυμασίως ἕλκει τὸν σίδηρον. ἐστὶ δὲ θαυμάσιον καὶ μαγγανικὸν μηχάνημα.

Camerarius de diuinat. a A forma vniuersali mouentur sponte ignis & aër deorsum, ne eueniret vacuum. Forma particularis obedit vniuersali ad conseruationem totius entitatis & vnitatis. Scalig. de Subt.

scend,

ſcend, and waters aſcend: that the heauie mettals of iron and lead, contrary to their owne naturall motion, ſhould with ſuch admirable ſwiftneſſe, in ſo ſhort a [b] moment paſſe ſo large a diſtance through the aire, from a ſmall flaſh of a little flame: theſe and ſuch like are ſubtilties, becauſe the cauſe and reaſon thereof doth vnfold it ſelfe to few, or not to all, yet vnto the learned. That the Sunne ſhould ſtand ſtill in the firmament, the Moone be eccliped in no interpoſition, the bodies of men ſhould flie in the aire, or walke vpon the face of the water; theſe and the like are miracles, becauſe hereof is neither power nor reaſon in nature. And as in the former to be eaſily drawne to admiration, and to aſcribe naturall effects to ſupernaturall cauſes, is groſſe ignorance, ſo in the latter to enquire naturall cauſes in [d] ſupernaturall effects, is profane curioſitie. In both theſe extremes men too commonly erre, the learned for the moſt part in the latter, the vnlearned in the firſt; the one too [e] wiſe, the other ſtarke fooles. None truly learned, or that truly know the face of nature (whoſe ſcholers the learned euer profeſſe themſelues) can be vpon the vaine flaſhes of ſeeming wonders lightly moued to denie or call into queſtion [f] the power and force of nature. With therfore the common amazed thoughts of vulgar people, to be blaſted by the ſtupiditie of euery idle feare, to gape after witchcraft, or to make nature a diuell or a bugbeare, muſt needs be baſe procliuitie and vnlearned lightneſſe. To admit alſo nothing aboue or beſide nature, no witchcraft, no aſſociation with diuels at all, is no leſſe madneſſe of the oppoſite and extreame. But thoſe whom true learning and wiſedome hath well inſtructed, know how to ſtay themſelues, and to conſiſt in a temperate mediocritie betweene both theſe. The actions of the diuell are diſcouered by the proper notes and difference. Firſt they are euer [c] euill, either in themſelues or in their end. Secondly, they are aboue [d] the power and courſe of nature and reaſon. This apparethmanifeſtly in his violent cariage of ſo many heards of ſwine headlong into the ſea, mentioned in the

b Quia nequit tam citò rarefieri ad implendum vacuum, quod reliquum poteſt facere facit, atque tam citò abit. Scalig. de ſubt.

d Fruſtra de metaphyſicis quæruntur phyſicæ rationes.

e Sapientia vera, Nolle nimis ſapere.

f Hoc nomine Cardanum taxat Scaliger lib. de ſubtilit. Quæ conſultò natura in orbe molita eſt ſuo, is præſtigiæ nomine denotandum putat.

c Hoc à diuinitatis excellentia ſeparat: omnis enim poteſtas ſupra naturam eſt vel diuina vel diabolica, hæc vbique & ſemper bona, illa nuſquam non mala.

d Quorum dæmones authores ſunt eorum ratio eſt trans naturam. Fernel. de abd. rer. cauſ.

the Gospell: in his bringing fire from aboue so sodainly to deuoure so many thousands of Iobs sheepe. These, with other such like, carry in their mischiefe and hurt the stamp of such an author, and in the transcendent e and supernaturall power thereof, the testimonie of a spirit. This is plaine, and by these notes men may learne to distinguish between an imaginarie and a reall diuellish practise. Now the doubt remaineth, how we may in these workes and practises of the diuell, detect the conuersation and commerce of men. I do not conceiue how any markes in the flesh or bodie of any one, may be any triall or manifest proofe: for besides the grant, that s likenesse may deceiue, who can assure me that the diuell may not as easily, secretly and insensibly marke the flesh of men as their soules vnto destruction? If the diuell may marke them without their knowledge and consent, shall his malice be their offence? or how shall I be assured he cannot so do? He that can do the greater, can do the lesse. He that could giue vnto the Son of God a view of all the kingdomes of the world in one instant (which was no doubt a speciall straine of his vtmost spirituall cunning, considering he was then to deale with wisedome it selfe) can that cunning finde no meanes to make a small scarre, impresse or tumor in flesh? Who dare presume to say, God will not suffer him? Who euer so farre entred into the counsell of God, or measured what therein he doth permit? If no holy writ, no reason manifest it, proud and blasphemously daring is obseruation in so infinite and vnmeasurable a subiect. I denie not that the diuell by couenant may sucke the bodies and bloud of witches, in witnesse of their homage vnto him; but I denie any marke (of neuer so true likenesse or perfect similitude) sufficient condemnation vnto any man; and beside and a-

e Dæmoniaci nonnulli obloquuntur summè ardua, arcana referant & occulta renunciant. Edunt verba & sententias græcas & latinas, cum ipsi vtriusque linguæ omnino ignari sunt. Fernel. de Abd. rer. caus.

g *Many and strange haue bene the formes of diuers excrescencies, or growings in the flesh through all parts almost of the bodie, whose nature, forme and cause are well knowne vnto the Physition, though to his eye oft times strange and wondered. Scaliger in his booke of Subtilties, mentioneth a Waterman, knowne vnto himselfe, who had a horne growing vpon his backe. The like haue others since and before knowne and written. Some men haue bene borne with parts proper vnto the other sexe, and women with parts or resemblances of parts naturally giuen to the male kind alone. The errors of nature in monstrous births, are not obscure, and feede varietie of wonder; nor are nor can be tied from the counterfait of any shape, likenesse, marke or figure, sometimes superfluously cast vpon one part, sometimes vpon another.*

boue all other notes or marks whatsoeuer, iudge it chiefly and principally and first to be required, that both the diuells [d] propertie therein, & also the parties [e] consent thereto may be iustly and truly euicted, which is oft too lightly weighed. It may be with good reason iudged, that the diuell doth not blush to be both bold and cunning, there to set his marke, yea and make his claime where he hath no interest. But when the diuell doth appeare in workes and signes proper to himselfe, and therewith shall be euident either directly or by good consequent the act of any man consenting or cooperating, there law may iustly take hold to censure; and there also the former presumptions and markes (denied sufficiencie while alone and single) may now concurring be admitted and allowed. I speake not this in contradiction of other learned iudgements, but retaining the libertie of mine owne, and leaning the like equanimitie to euery one. Nor do I denie or defend diuellish practises of men or women, but desire onely to moderate the generall madnesse of this age, which ascribeth vnto witchcraft whatsoeuer falleth out vnknowne or strange vnto a vulgar sense. Concerning diseases therefore, it will not here also be impertinent or vnprofitable to deliuer many their strange seeming formes from the too ordinarie iniurious imputation in this kind. It is manifest and apparent, that the mixture and implication of diuers and differing diseases in the same subiect, may and do oft bring forth a wild and confused concourse of accidents seeming ther-

d *The diuels propertie is knowne by actions, deeds or workes first found sustained by a supernaturall power, and next bent vnto an euill end.*

Thus for diuellish ends haue Witches and sorcerers bene knowne to ride vpon the seas in vessels vncapable of such cariage, or of any defence.

Thus haue some haunted men and other creatures, in maners, meanes and circumstances more then any way reasonable or possible vnto humanitie or the nature of man alone.

Thus haue some also declared the secret words and actions of men, then absent in farre distant places, and foretold particular things to come. These with their diuellish affection, end, and intention are certaine proofes of diabolicall power and witchcraft.

e *Consent and cooperation may be manifested first by proofe of any incantation, inuocation, spels, and other performances of other diabolicall rites and ceremonies: secondly by their vse of such instruments as are vsuall & proper vnto such diuellish workes. Of this kind are pictures of waxe or other matter, by which they secretly worke wasting and consuming paines vnto the liuing persons of those dead resemblances. Of this kind are also charmed knots, characters and figures. Of this kinde also are diuers sorts of poisonsome matters, by them knowne to be solemnly sought, and carefully hidden or kept. These found or detected, are certaine conuictions of witches and witchcraft, beyond all other due presumptions and circumstances, and a manifest detection of the assistance of any true dependent force.*

fore of monstrous and wondered shapes, and therefore in their deceiuing appearance coming very neare vnto the similitude of bewitching. But because euery eye is notable in so various a chaos to [c] analyse and reduce them vnto their seuerall heads, and proper diseases, (so intricately confounded one within another) it is not therefore sufficient for reputing them as things without causes in nature. Many diseases single, alone and apart by themselues, seeme strange and wondered, which therefore in their strange formes vnited, and in their mixture one with another, must needs arise much more monstrous and Hydra-like. For example, in one kind [f] of disease, the whole body as it were in a minute is sodainly taken in the middest [g] of some ordinary gesture or action, and therein is continued some space together as if frozen generally, starke and stiffe in all parts, without sense or motion, yet with eyes wide open, and [h] breathing freely, as if it were a moving image or a liuing carcasse. In another, the sicke are also sodainly taken or surprised with a senslesse [i] trance and generall astonishment or sideration, voide of all sense or mouing many houres together, onely the breath sometimes striueth and laboureth against the danger of suffocation, and the pulse continueth. In another, the sicke are swiftly surprised with so profound and deadly a sleepe, [c] that no call, no crie, no noise, no [d] stimulation can in many houres awake and raise them. In another, the sicke are doubtfully held, in some part [e] waking, and in other part sleeping, in some respects, maners and parts expressing wakefull motions, sense, speech, right apprehension, memory and imagination; in other respects, parts and maners (as men sleeping) voide of the libertie or vse of sense, motion, or any the other faculties. The forme of this disease, Hippocrates

c Quippe vbi nec causas nec apertos cernimus ictus, Vnde ergo veniant tot mala, cæca via est. Propert.

f In καταληψεσι vel κατοχῇ. Gal. de loc affect.

g *In this maner Ann. 1598. my selfe being present, a child of one M. Barker of Couentry was afflicted, and in the end these fits changing into conuulsions of his face, mouth, and eyes, he therein died.*

h ἀναπνοὴν ἐλευθέραν σώζουσιν. Gal. de loc. aff.

i In Apoplexia vel morbo attonito. Gal. de loc. affect.

c *An. Dom. 1602 In this maner a former wife of one M. Rosen of Northampton continued the space of two*

daies and nights, being then my patient.

d In Caro. Carum verò distinguit à Catalepsi. Galen. lib. de loc. affect. quod in hac oculi ægrotorum clausi permanent, in illa aperti.

e Hoc genus comæ vigilans Galeno dicitur tract. de comate, quod & insomne vocat, & Phreneticis attribuit, iuxta hoc coma pigrum & somnolentum statuit quod è contra Lethargicis ascribit.

hath very fitly assimilated to the shape [f] and fashion of drunkennesse, whose ordinarily knowne effects are in some things busie wakefulnesse, in other some at the same time dull sleepinesse; in some imaginations, apprehensions, senses and motions quicke and readie, in some with as apparent vrgence, yet senslesse and dead. Contrary to these formes, in some other diseases there arise continuall stirrings and depraued motions through all the parts [h] of the bodie, contrary to the will, and beside the sense and power of the sicke. This is seene commonly in [i] falling sicknesses, diuers kinds of conuulsions, and the like. In these diseases, [g] some bite their tongues and flesh, some make fearfull and frightfull shrikings and outcries, some are violently tossed and tumbled from one place vnto another, some spit, some froth, some gnash their teeth, some haue their faces continually deformed and drawne awrie, some haue all parts wrested and writhed into [k] infinite vgly shapes. Some haue their heads violently wrested forward, and their faces behind. Some haue their eyes with inordinate twincklings, rauings, and rollings [a] disfigured. Some haue their mouthes distorted into diuers formes, grinning, mowing, [b] laughing, sometimes gaping wide [c] open, sometimes close shutting. Some haue their limbes and diuers members sodainly with violence snatched vp and caried aloft, and after suffered by their owne weight to fall againe. Some haue an inordinate leaping [d] and hopping of the flesh, through euery part of the body. In some diseases the mind is as strangely transported into admirable visions and miraculous apparitions, as the body is metamorphosed into the former strange shapes. In many ordinary diseases, in the oppressions of the braine, in feauers,

f Hippocrates in Prorheticis, & Epidemior. 5.

h Deprauati motus sunt plurimi tremuli, conuulsiui, palpitantes, vibrantes, qui prout in toto corpore vagantur, diuersam appellationem sortiuntur. Galen. de sympt differ.

i ἡ ἐπιληψία συσπασμὸς &c. Epilepsia vel morbus caducus vniuerso corpori motus affert depraua-tos. Gal. de diff. sympt.

g Conuulsio simulat omnem motus voluntarij speciem, & hac sola ratione à motu naturali differt quod præter voluntatem fit. Galen. de loc. affect.

k Motiua actio læsa pro particularium instrumentorum ratione ita variatur, vt varias habere species videantur, cum illius motionis actio fit vna. Galen de sympt. diff.

a Conuulsis musculis, oculos mouentibus.

b Musculorum masticatoriorum & eorum qui peculiariter lati appellantur conuulsione, contractione, resolutione, fit spasmus cynicus, tortura oris, risus Sardonius &c.

c Conuulsis musculis temporalibus contrahuntur dentes, & strident, resoluitur fit hiatus oris.

d Generalis hæc palpitatio dicitur ab Auicenna, ab alijs membrorum subsultus & iactatio.

the ſicke vſually thinke themſelues to ſee things [f] that are not, but in their owne abuſed imaginarie and falſe conceit. Sometimes with their fingers they hunt for flockes and flies, and with narrow eyes prie for puppets and toyes, working in the conſiſtory of their owne braines. Sometimes they complaine of their friends and others to lie vpon them, to creepe or ſit vpon them, to ſtop their winds, to endeuour to cut their throates, and the like. Sometimes they complaine of [g] diuels or witches, liuely deſcribing their ſeeming ſhapes and geſtures toward them. Some in ſickneſſes ſo farre forget themſelues, that they haue not ſo much memorie as of their owne [k] names, or their moſt familiar friends. Some aboue all perſwaſion or reaſon to the contrary, ſtrongly imagine themſelues vnreaſonable [h] creatures. Some crie out and flie from [i] waters when none are neare: ſome from fire, and likewiſe from many other ſuppoſed feares, in their vanitie infinite, as in their preſent and ſodaine appearance vnto the beholder full of amazement. How can theſe like accidents, or any of them euen ſingle and alone in their ſeuerall peculiar ſhapes apart, but ſeeme wondered? Much more when diuers of them, moſt or many of them, as it ſometimes falleth out, are confuſedly together ſo compounded, that at once in the ſicke, a man may ſee a part of one and a part of another, a ſhew of many, and a perfect ſhape of none; muſt they needes not onely affright a common beholder, but ſometimes alſo exerciſe the better iudgements. I ſaw hereof in the yeare 1608. a rare example, which both for illuſtration of that which hath bene ſaid, and the inſtruction of other that may hereafter hap to behold the like, and eſpecially for the contentment of many eye witneſſes (both worthy and deſirous therein to be ſatisfied) I may not omit. A gentleman of ancient name and ſcate in Warwickſhire, in the time of the late memorable long froſt, called me vnto his daughter afflicted in an vnknowne and ſtrange ſodaine manner, both vnto her parents, friends, & neighbours, and alſo ſome [e] Phyſitions therein conſulted.

f Hiſtoria Theophili, Medici ægrotantis lectu dignißima eſt, libr. Galeni de diff. ſympt. ſect. 3.

g Vide Hollerij hiſtoriam de Pharmacopœo incubo correpto, ſcholijs in tractat. de incubo. Auicennam in Cant. de ſignis Melancholiæ.

k Thucydides de in peſte ſeruatis ſcribit, inde factos eſſe fatuis ſimiles tabraque ignorantia & fatuitate imbutos vt ſe ipſos & familiares plane ignorarent. Galen. in 1 Porrhet. Hippocrat.

h In λυκανθρωπια. Actuar. lib. 1. de ſing. affect. cap. 8.

i In ὑδροφοβια. Galen. in Prorhet. Hipp. Hiſtoria pulcherrima.

e Reuerſed Phyſitions.

A vehement ſhaking and violent caſting forward of her head, euery day in a much maruelled faſhion ſurpriſed her about three or foure of the clocke each afternoone, and ſo vſually continued vntill the twelfth houre of the night: euery ſuch ſhaking or caſting of her head, ending with a loud and ſhrill inarticulate ſound of theſe two ſillables, ipha, ipha. After my firſt ſight, I diſcouered theſe before wondered motiues to be nothing elſe but ſneeſings and ſternutations, which in all men haue their different and diuers noyſes, and in her were more then ordinarily violent. To confirme and ſettle this iudgement, I gaue both by writing and ſpeech prediction of a ſequele, either of the falling ſickneſſe [c] or ſome other ſpice or ſpecies of conuulſion, ſo grounding vpon the continuall violence and vehemence of the ſternutation, and the great oppreſſion of the braine, together with ſome obſcure contractions of ſome parts alreadie begunne, though haply of others vnobſerued. In the meane ſeaſon before my departure at that time in few dayes the grieuouſneſſe, length, and frequence of the former fits was much mitigated and grew more eaſie, and ſo continued the ſpace of a fortnight after my returne from thence. This time laſt mentioned expired, ſodainly the parents againe ſent for me: from them I learned that their daughter after diuers tortures of her mouth and face, with ſtaring and rolling of her eyes, ſcrawling and tumbling vpon the ground, grating and gnaſhing her teeth, was now newly fallen into [h] a deadly trance, wherein ſhe had continued a whole day, repreſenting the verie ſhape and image of death, without all ſenſe or motion: her pulſe or breathing onely witneſſing a remainder of life. With theſe fits (oft in the meane ſeaſon firſt frequenting) at length ſhe againe [i] interchanged new, and then awaking out of her aſtoniſhed ſleepe, wiſtly caſting her eyes as looking ſometime behind her, ſometime to the one

a Ἐφτάρνυσις. Sonat ſternutatio quia per anguſtum illi eſt exitus. Hippocrat. Aph. 7. lib.

c Ingens ſternutatio affinitatem habet cum epilepſia, tũ quod ab eadem cauſa naſci poteſt, tum quod in eadem ſede ſua eſt. Ideo Hippocrates ſternutationem cum rheumate malũ nuntiat; quin & indeſinens ſternutatio animalem facultatem validè ſæpe fatigat, nec non & ſternutantes ſæpe mortui conciderunt.

h Epilepſiam ſequitur plerunque grauis ſopor. Andernac. de med. vet. & noua.

i Compoſitus enim morbus videtur, ex comate, caro, Apoplexia, Epilepſia. In nonnullis enim acceſſionibus ſopitis motu & ſenſu libera erat reſpiratio, in alijs graui cum difficultate ſpirandi & ſtertore pollebatur, quæ duo Apoplecticos a veterepoſis & cataleptici diſtinguunt authores. Gal. lib. de loc. affect. Epilepſiæ vero motus vix vnquam deſinere.

side, sometime to the other, sometime ouer her head (as if she had fearefully or frightfully espied somewhat hagging about her) with her eyes staring open, her mouth wide gaping, and her hands and armes strongly distent & carried aloft aboue her head, together with a generall starkenesse & stiffenesse of al these parts, she spent many daies in this maner, both day and night iterating these fits, and each seuerall fit continuing the space sometimes of halfe an houre, sometimes a quarter of an houre. While these fits at any time discontinued, she either slept, or (at least all her outward senses slumbring) her imagination still led her hands vnto many and diuers continuall actions and motiues, which argued in their folly great fatuitie and [d] defect of reason and vnderstanding, yet manifested the busines and depraued motion of her oppressed imagination, which therefore continually [e] imployed her fingers to imitate many vsuall exercises of her health (as dressing and attiring the heads of such women as came neare vnto her. In all these actions and motions she neither had nor vsed the helpe of any other sense but onely the feeling [f] with her hand, whereof she seemed also altogether depriued in [g] all other things, except onely those whereto her imagination (which is mistresse and great commander of all the senses) lead [h] her feeling. Hereof was oft made triall by pinching and the like, whereof she tooke no care, nor was therby moued, except onely when thereby haply they intercepted or interposed her feeling and the imagined obiect, whereof she was euer for the most part very sensible. After I had with much assiduitie and diligence by some quicke medicines solicited nature to a better remembrance of her selfe, at length vpon a sharpe prouocation she immediatly answered our desired hope, and we then first gained her sense of her selfe with some comfortable words, and with a perfect returne [i] of her vn-

[d] Depraua omnigenere motus voluntarij tum capitis tum oculorum. [d] Epilepsia est totius corporis conuulsio cum læsione partis actionum cohibitione. Galen. de Symp. differentijs.

[e] Singularium præter sensum exteriorem est sensus internus. Aristoteth. 6.

[f] Sæpe morbo læditur ratio, salua imaginatione, sæpe depranata imaginatione integra perstat ratio, sæpe deficit vnaque, sæpe deficiunt sensus exteriores seruatis internis, & è contra. Gal. de Loc. Affect.

[g] Coma est motus imaginatricis deficiens & imbecillus. Galen. de Symp. differ.

[h] Communis facultas & potentia à cerebro per neruos in singula sensoria penetrans alterationes omnes ipsorum persentit. Gal. lib. 7 de Plat. & Hippoc. dogmat. [i] In Caro & intelligere & excitari ægrotus potest. Auicenna de sign. spec. Subeth.

derstanding

derstanding the distinct vtterance of diuers short, but deuout inuocations of God, vnto the singular comfort of her parents, hauing before beheld her three weekes together both [1] speechlesse and senslesse. Her speech shortly againe (after the operation of the medicine had taken the vsuall effect) departed, but her better sense and vnderstanding still remained, which by her [c] pen she signified, and therewithall an holy mind and thoughts rare in such an impe (being then vnder the thirteenth yeare of her age) with an inward feeling of her agony and affliction, oft blessing God, and therein honouring her vertuous and carefull education. Thus after much labour by the grace of God, and good means (for so they prooued themselues euer by the immediate sequele of good vnto them) we at length obtained the continuance of all her senses. Her tong [e] remained still [f] vnperfect, yet continually moued it selfe to force a certaine imitation of speech, with a mumbling, which (though no plaine articulate sound of words) yet vnto those that were thereto accustomed, oft intelligible and well perceiued. Sometimes perfect speech [g] sodainly and vnexpectedly would come vnto her, but staied not constant nor long. In this meane season I imparted vnto her parents my doubt of a hard condition, namely a palsie or maime in some part likely to be annexed vnto her recouerie, if she suruiued her conuulsiue fits which still remained as before mentioned. Betweene hope and this feare we continued endeuour, and in the end by the infinite goodnes of God, her fits before mentioned (namely of gaping and carying her armes distent aboue her head) with the rest decreased, now discontinuing all day, onely foure or fiue short fits euery night when she first lay downe in

1 Læsa septima neruorum à cerebro ortorum coniugatione loquela immiuitur, deprauatur aut ad tempus tollitur necessariò. Galen. de loc. Affect.

c *The words which by writing she expressed, were these: God is a wonderfull God, The Lord can doe marueilous things, and when the skill of man hath done what it can, God will shew himselfe a wonderfull God.*

e Quomodo lingua, nunc motum nunc sensum amittat separatim aut coniunctim, magis vel minus, perque vicissitudines ratione cerebri læsi aut processus neruorum, vide Galen. de loc. aff.

f *The very same accident, about the same time, in the same maner, befell a gentlewoman then lying at Cotesbrooke in Northamptonshire, and sometimes daughter vnto M. Reade, while he lined there dwelling. She oft diuers dayes together lost her speech, and againe by fits sodainly recouered it, being besides vexed with diuers maners of conuulsions.*

g Refert Guintherius Andernacus aliquos sibi natos, qui ex ingenti refrigeratione, & inde nata destillatione muti per aliquot dies perstitere, liquore verò absumpto vocem recepere. Andernac. lib. de Med. vet. & noua.

bed continued, and with the decreaſe of the former vehemence and fearefull continuall frequence of the ſaid fits, ſucceeded (as was before feared) a palſie, which poſſeſſed both her legs with a ſenſleſſe deadneſſe, and a generall ſtupiditie of one ſide of her bodie, being the ordinarie terminations of an Apoplexie, and therfore foredoubted. After ſhe had continued in this hopefull forwardneſſe the ſpace of two moneths or thereabout, ſhe was then commended vnto the Bath, with my report and deſcription of her former paſſed accidents vnto her Phyſition there, where after much and long feare and doubt, ſhe began at length to yeeld better hope, finding by little and little the vſe of her legs, onely the former ſmall fits did ſtill hang faſt, and her ſpeech as yet remained [h] vnperfected. Her legges being at Bath, began there to recouer; her ſpeech ſhortly after [i] her returne home from thence alſo followed, and all her former fits and complaints vaniſhed before that [k] ſommer paſſed. It hath bene and is ſtill a great doubt and queſtion, not onely among the common and vulgar ſort, but diuers alſo learned, whether this gentlewoman (in maner aforeſaid afflicted) ſhall iuſtly be ranked among thoſe vpon whom (by the permiſſion of God) diuels and witches haue had a power, or whom nature and the courſe of naturall diſeaſes haue thus in maner aforeſaid afflicted. My owne iudgement muſt needs incline vnto the latter, for that I could behold in the gentlewoman nothing (moſt continually conuerſing with her) which either my eies had not before ſhewed me in others, or perfect notion from reading both ancient writings and later neotericall deſcriptions, had not before made the ſame [l] vnto my vnderſtanding, which they then preſented themſelues vnto my ſight. The firſt is in part teſtified in the margine of the page 59. 60. and 64. The ſecond, any man may witneſſe true who can compare the report of all the fits and accidents which befell this gentlewoman (which as truly and nearly as I could, and I ſuppoſe fully, by the teſtimony of any that ſaw her, I haue related) with the ſeuerall ſhapes of ſome

h Ex faciei partibus ſola lingua ſæpenumerò afficitur. Gal. de loc. affect.

i Sæpe medicamentorũ commoda non ſunt cum vſu præſentia ſed poſt emergentia.

k Compenſante procul dubio æſtate ad tempus inſigniter feruida incommoda præcedentis hyemis inſigniter gelidæ. Ab inſigni verò refrigeratione ortum & originem mali factum eſſe, apud me ſatis conſtat. Frigus verò cum humiditate intenſum ſoporem, ſtuporem, omne conuulſionis genus, Epilepſiam, Apoplexiam conſtituere, author eſt Galenus lib. de loc. affect. 4.

l Qui vniuerſale cognoſcit quoquo pacto cognoſcit & particulare. Ariſtot.

diſeaſes before mentioned, pages 59.60.61.62. which are truly ſet downe according to the common conſent of moſt writers. The mixture of diuers of them one with another, muſt needs make ſome difference in them from themſelues, where they are each alone and ſeuerall: but he that with that iuſt allowance of that oddes onely, can conſider the particular accidents in the ſpeciall example, with the true notion of the diſeaſes before it generally deſcribed, muſt needs grant them to be the ſame in kind and nature. It may farther perſwade, that my ſelfe with reaſon from the knowne cuſtome and nature of ſuch diſeaſes, gaue both by ſpeech and writing, prediction of the conuulſion which after followed, and alſo of the termination of her [g] Apoplecticke acceſſions in the lameneſſe and palſie of ſome parts, which alſo came to paſſe, and cannot now be denied teſtimonie of many. It maketh yet farther againſt the opinion of witchcraft, that ſuch medicines as were miniſtred vnto her, in reaſon good for her, according to that reaſon and expectation for the moſt part euer profited, ſometimes immediately with their vſe reducing her vnderſtanding before loſt, ſometime recouering her ſpeech when ſhe had diuers weekes together before continued ſpeechleſſe, and by litle and litle euermore repairing continually ſome decayes, notwithſtanding many and diuers relapſes; which both her parents themſelues, and the ſeruants, and all that miniſtred vnto her, muſt needs vnto God and truth with thankes acknowledge. It farther confirmeth the negatiue of witchcraft, and is not the leaſt, that while the opinion thereof moſt hotly poſſeſſed moſt hearers and beholders, the parents of the gentlewoman at no time in the height of their daughters affliction, or a good ſpace after, could reſolue vpon whom with any iuſt ſhew of reaſon to caſt the ſuſpition of bewitching, as they oft auouched vnto me both then and ſince. The moſt certaine and chiefe proofes [h] of witchcraft & diuelliſh practiſes vpon the ſick, among the learned eſteemed are generally reputed three:

[g] Sæpius enim deprehendebatur repentino lapſu aut depriuatione omnis ſenſus & motus, comitante difficultate ſpiritus & ſtertore nec non rectricis facultatis functionibus omnino cohibitis. Hanc Apoplexiam veram diſtinguit Galenus prædictis notis, lib. de loc. affect. quam etiam generalem paralyſim aliàs appellat. Apoplexiam verò vel generalem paralyſim terminari particulari, nemo non norit, grauem ſcilicet ἀμπλεξίαν plerunque, leuem παρεγκλιμα vel vnius tantùm membri.

[h] Vide Wierum de præſtigijs dæmonum. Conſule Langium in epiſt. Medicin. tract. de Dæmoniac. Ioann. Hucherũ Bellouacum de Maleficijs. Ioan. Baptiſtam Codronchium de morbis veneficiatis.

First,

First, a true and iudicious manifestation in the sicke of some reall power, act or deed, in, aboue and beyond reason and naturall cause. Secondly, annihilation and frustration of wholesome and proper remedies, with discretion and art administred, without any iust reason or cause thereof. Thirdly, ought either in the knowledge or speech of the diseased, discouering a rauishment, possession or obsession of their minds or spirits by any internall inspiration. Hence the sicke oft speake strange languages [f] vnto themselues vnknowne, and prophecie things to come, aboue humane capacitie. To the first doth satisfie the former manifest reference of all accidents befalling the gentlewoman mentioned, vnto the preualence and power of diseases before related. The second is negatiuely answered by plaine testimonies. Of the third and last was neuer mention, nor question, nor reason of either. There can nothing be required more vnto ample satisfaction: and as I therein rest and stay my selfe, so I doubt not the consent and content of all that affect truth and embrace reason. I will notwithstanding for the better exercising and stirring vp of diligence, circumspection and vigilance, generally in this so hard and deceiuable point of witchcraft, and also for their sakes, whose weakenesse may as yet be vncapable of satisfaction in the former particular, answer some obiections therein made. The forenamed conuulsiue fits, of lifting vp her hands aboue her head, which were the last remaining fits, toward their decay and latter end, neuer came vnto her but onely when prepared at the night for bed, and vnclothed into her night-weeds, she began to yeeld and decline her body to lie downe. In that instant, each night without failing, euer and neuer before began her fits. When she at any time lay her selfe downe to rest vpon her bed in her clothes (whether by day or night) her fits notwithstanding appeared not. Some haue imagined some coniuration or witchcraft vpon or in her nightcloths or sheets; but to them that seek reason, I suppose it found. The power of voluntary motion, which is the animall fa-

[f] Fernelius de Abditis rerum causis, lib. 2.

Obiect.

cultie, and the diſeaſe it ſelfe both poſſeſſing the ſame parts, namely the ſinewes and muſcles, while the diſeaſe was in his vigor and ſtrength in the beginning, it therfore maſtered the facultie and mouing power, and continually ruled, ſo that the fits then neuer almoſt ceaſſed by day or night. Now in the declination and weakneſſe of the diſeaſe, and toward the end, the facultie grew ſtrong, reſtrained and commanded ouer the diſeaſe, whereby all the day there appeared no fits at all. But when the mouing power or facultie compoſed it ſelfe to a true and generall ceſſation and reſt, then in that inſtant the diſeaſe tooke his aduantage and libertie to ſtirre. But why was it not thus alſo when ſhe ſlept in her clothes? The ſenſe and incumbrance of the day-habite is euer an hinderance of perfect ſleepes. Therefore to them that ſleepe in their clothes, or vpon their beds, commonly there is not ſo true a ligation of their ſenſes, neither are their ſleepes ſo ſound, nor of the like continuance. While therefore ſhe lay or compoſed her ſelfe to reſt in her clothes, the ſenſe thereof both interrupted the facultie from the true and ſound diſpoſing it ſelfe to reſt, and alſo thereby put it in mind of the diſeaſe which had ſo lately ſharply viſited it, with tart remembrance; and the diſeaſe being now too weake to reſiſt or to prouoke the facultie, could not vpon that vnperfect aduantage ſtirre, vntill by a more ſound and true diſpoſe to reſt and ſleepe, the ſpirits and naturall heate more truly retiring inward, had more perfectly left the outward parts, and thereby the diſeaſe there ſtill remaining might haue more libertie and power to ſtirre, which notwithſtanding alſo ſoone after of the owne accord deſiſted, becauſe it wanted the former ſtrength to maintain continuance. That which breedeth other doubts, is that at ſuch time when ſhe wanted all her ſenſes, and altogether ſeemed ſenſleſſe of any obiect offered vnto her, or of it ſelfe occurring, yet had ſhe a curious feeling of ſuch things as her minde and liking ſought or ſeemed to hunt after. This is no wonder to them that know where

Obiect.

Obiect.

the

the imagination intently and earneſtly worketh, it there giueth ſenſe to thoſe [d] parts it exerciſeth, though all other parts be ſtupified or aſleepe. This is oft ſeene in many who in their dreames walke, talk, and do ſeriouſly many works, diſtinguiſhing and feeling thoſe things whereabout the fancie occupieth them, of other obiects, though haply more neare hand and of quicker remembrance, taking no notice at all. The diſeaſe or accident which moſt oft and frequently poſſeſſed this gentlewoman, was a kinde of [e] heauie ſleepe, in degree onely exceeding the ordinarie reſolution and ligation of the ſenſes by ſleepe, and therefore the ſame reaſon may indifferently ſerue both. It is farther obiected, that the gentlewoman oft pointed, ſometime this way, ſometime that, as ſeeing the appearance of a woman of ſuch and ſuch forme and colours, which alſo according vnto her maner of vnperfect ſpeech, ſhe after deſcribed, as ſome ſay. It is not vnuſuall with the ſicke oft to imagine indifferently, as well things inconſiderate and [f] incompoſed as truths, and therefore are their imaginations of no [g] validitie without better proofe or reaſon, which I thinke before ſufficiently ſatisfied. And in this gentlewoman (hauing her head, where her diſeaſe had ſo manifeſtly deeply ſeated it ſelfe, therefore ſo mightily oppreſſed) it was more eaſie for any facultie therein to miſtake and erre, then to conceiue aright. And therefore though it might haply manifeſtly appeare (which may be and is ordinarily rather the abuſiue impreſſion of ſome indiſcreete [h] whiſpering about the ſicke) that ſhe of her ſelfe primarily and without ſuggeſtion conceiued the forme or ſhape of a witch, yet is that no ſound proofe or clearing of the queſtion of witchcraft in generall, nor any reaſonable euidence againſt one particular, ſince the trials of truth are not ſteered by imaginations. It is laſtly obiected, that certaine witches lately dying for ſorcerie, haue confeſſed themſelues to haue bewitched this gentlewoman. I grant the voluntary and vncompelled, or duly and truly euicted confeſſion of a witch, to be ſufficient condemnation of her

d Primum ſenſorium omniũ ſenſuum commune eſt. Galen de lympt. differ.

e Apoplexiam, earũ, catalepſin altos ſopores nominat omnes. Galen lib 13 de Meth. Med vt & aliis, Lethargum etiã inter ſopores recenſet ſed cum febre incidentẽ propter humoris putredinem. *Obiect.*

f Sicut in ſomnis decipimur inſomnijs, ita vigilantes in ægritudinibus, ἐγγυᾶσθαι ἐκ τῶν νόσων, &c. Ariſt. de inſomnijs.

g Egregiè hac in re ſatisfacit Theophili Medici ægrotantis hiſtoria, memorata à Galeno lib. de lympt. different.

h *The mention of her ſuppoſed ſight of the witch, came after the returne of all her ſenſes, and when onely the conuulſions of her armes and face were remaining accidents Obiect.*

ſelfe, and therefore iuſtly hath the law laid their bloud vpon their owne heads, but their confeſſion I cannot conceiue ſufficient euiction of the witchcraft it ſelfe. It is knowne euidently vnto men learned, that the ſubtill ſerpent and deceiuer the diuell doth vſually beguile, delude and deceiue thoſe that truſt in him by his iugling colluſions, perſwading oft times thoſe actions and euents to be his gratification of their malicious affections, which are indeed the very workes of nature, and oft times the rare effects onely of hidden cauſes in nature. A witches confeſſion therefore being onely grounded vpon his credite, information and ſuggeſtion, whoſe nature, cuſtome and propertie is and euer hath bene to lie and deceiue, is a meane, poore and vncertaine proofe of witchcraft, though a iuſt condemnation vnto the witch, her ſelfe being proued an aſſociate with the diuell in any ſort. Her death therefore doth ſatisfie the law for her offence, but is no ſound information of the iudgement of the witchcraft.

Thus according to that whereof my ſelfe could take notice in this gentlewoman (if more full information of others obſeruations in thoſe things that by my ſelfe were not ſeene or noted, faile me not) I haue truly and fully deſcribed euery materiall accident and circumſtance; and to all the knowne or conceiued likely doubts and difficulties therein haue carefully and directly anſwered, and therein alſo haue (I ſuppoſe) ſatisfied the ingenuous and reaſonable with breuitie at full. Now to conclude the former explication of the queſtion of witchcraft in generall, I intreate the Reader to call vnto mind the formerly mentioned feares and doubts of witchcraft, which vnknowne accidents and diſeaſes eaſily impoſe vpon minds herein vnacquainted and not diſcerning their cauſe and reaſon, and in them farther for future good to conſider the poſſible contingence of many more of like nature and ſort in other the like caſes elſewhere hapning, and here vnmentioned. In both and with both let alſo be recalculated and caſt the ſtrange and ſlie ſuggeſtions of the fancie and

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imagination, sometimes countenanced by admired casuall euents and chances, sometimes applauded by ignorant credulitie, and sometimes aduanced by superstition in all and euery of these still with the vulgar sort, aduantaging the same error and opinion of witchcraft. I haue so much the rather thus farre laboured, for that ordinarily herein I see truth and iudgement too much peruerted, the diseased their health and life thereby neglected, and many times simple ideots and fooles oppressed, whose weaknes doth oft seeme guiltie, because euer vnable to defend it selfe. Euery one in these cases is not fit or competent arbiter: it requireth the learned, and not learned in word and superficiall seeming, but indeed truly iudicious and wise, whom euer to preconsult in these occasions is onely safe, is right, expedient, and euer necessary.

CHAP. IX.

Wisards.

THe mention of witchcraft doth now occasion the remembrance in the next place of a sort of practitioners, whom our custome and country doth call wisemen and wisewomen, reputed a kind of good & honest harmles witches or wisards, who by good words, by hallowed herbes and salues, and other superstitious ceremonies promise to allay and calme diuels, praktises of other witches, and the forces of many diseases. But these being of the same nature with those before mentioned to vse spels, and as they before, so these now sometimes onely superstitiously vaine, sometimes diuellishly assisted, I will referre these vnto them, and onely dismisse them both with a short historie. Anno 1602. a poore boy of Pychley in Northamptonshire, was sodainly surprised with a vehement conuulsion, drawing his head and heeles violently [h] backward, and in that sort carrying his whole body into a roundnesse, tumbling vp and downe with much

Wisards.

h Nam in auersam partem ægrotantis reclinationem opisthotonon vocamus, neruis qui eò loci sunt malè affectis. Emprosthotonon autem si in priorem partem homo deflectitur, neruis anteriùs positis laborantibus. Aret. lib. 1. cap. 1. sub.

much paine and inward groning. The parents of the child posed with the strangenesse, presently accuse[d] witchcraft, sent for a wisewoman, & her wisedome came vnto them. At the same time it fortuned my selfe to be in the towne with a patient of mine, a worthy and vertuous Lady there inhabiting, who moued me to see the bewitched child, and vpon the motion together with her Preacher then liuing in her house, I went vnto the place where the child lay. There among other standing silent and vnknowne, I beheld the fits, & heard also the wisewoman wisely discoursing, and among other things of the like nature, declaring vnto the cõpany, that the lungs of the child were as white as [c] her kercher. With this and some other such like kercher learning, I [d] silently departed. When I was returned vnto my patient, I there professed my opinion concerning the manner and nature of conuulsions with their seuerall causes, amongst the rest not omitting the strange accidents which did oft fall out in such diseases by wormes. Not long after, when the cunning of the wisard was now growne without profite, stale and forsaken, the child auoyded a great and long worme, and immediatly after recouered without other helpe or meanes, and so hath continued euer since. Thus the serpent beguiled the woman, and the woman beguiled (though not Adam) many foolish sonnes of Adam. At length a poore worme gaue them demonstration of their ridiculous folly. Such teachers are fittest for such schollers, whose grosse ignorance is euer so farre in loue with it owne preiudicate conceite, that though they were brayed in a mortar, yet cannot this loue be beaten out of them for any loue of truth or reason. I did not therefore trouble them with my patience to instruct them, nor they molest me with their impatience to heare.

i Hic hominum ineptorum mos est, in malis sua ignorantia vel acquisitis vel cõmorantibus cum anu Æsopica semper dęmonem accusare.

c An possit oculos tantum contendere Lynceus?

d Dolebã meherculè quòd pugillares & stilum non habe-rem qui tam bellas fabellas pernotarem.

CHAP.

CHAP. X.

Seruants of Physitions. Ministring helpers.

Now to fulfill our iust computation of Emperickes, and therewith to conclude their mention and number: the last (but not the least) that offer themselues ordinarily in this kind and name, are such as either by oft seruing Physitions, or by continuall conuersing with them and viewing their custome and practise, or by their owne imployment [a] from their directions in applications and administrations vnto the sicke, or by some speciall trust and attendance about the necessities of the diseased, ingrosse vnto themselues supposed speciall obseruations, and choice and select remedies, and with such small wares thus taken vp vpon credite, set [b] vp for themselues, presuming it good rhetoricke (because an old figure) to take a part for the whole. Thus seeing too much honesty would not suffer them to rob their teachers of a more sufficient portion of generall methode and art, they thinke it sufficient to be able to supply the same particular meanes with the like desire and goodwill. But apish imitation and resembling shew can neuer expresse the life of reason in her natiue vse. Although therefore sometimes some of this sort, by subtiltie, a good wit, officious diligence, and thereby pleasing fortunateneſſe, do angle a good report and estimation, and thereby catch many simple [c] people (who hoodwinkt with good opinion discerne not the baite) yet doth their commonly obserued daring those things which they know they know not, and their ordinary raising themselues by the ladder of boasting, manifestly detect, both their cloaked defect, and their choaked guilt. For what expectation can be of them who for the most part build their whole worth vpon the meanest proofe of anothers sufficiencie, and all the skill which they are able to expend, is but that little which another without

Seruants of Physitians. Ministring helpers.

a Ideo olim Clinici & lecticularij dicti & Diætarij.

b Hic ab origine Experientia nata est μιμητικὴ & imitatoria.

c Parua leues capiunt animos

enuy or ielousie could spare? Timely and well growne perfection is neuer to be attained either by seruice or bare obseruation. It is necessary that man be in himselfe a maister of knowledge and of sincere iudgement, that shall be able truly to make right vse of anothers experience. Experience therefore alone, and the benefite of a Physitions seruice or admission vnto the view of practise, without the benefite of sufficient generall theorie and learning going before, can in it selfe be no true benefite. It is reason and knowledge that doth guide men wise vnto [d] all their particular actions and experiences, and those actions succeeding in triall and proofe according to that reason commend and confirme that reason, and made good that experience. For that which experience hath once or oftimes knowne and found to do good, must not therefore in necessitie still do [e] the same good, except the same reason of the good do in each circumstance againe commend and command it, which onely they can iudge and examine that are wise and learned. That experience therefore is onely certainly and truly allowed trust, which prouing it selfe good doth therein also iustifie [g] the knowledge and reason which directed it vnto that good. They therefore that without methode, art, reason and [f] knowledge, take care to spend their time in gaping after others experiences, do set the cart to draw the horses, and euery one that goeth vnto plough, knoweth they either neuer went to schoole, or beginne their lesson at the wrong end. By this preposterous defect therefore, and therein want of knowledge to foresee the likely issues of their actions, since these Emperickes themselues know not, nor truly foresee what they indeauour or do, how shall others that trust them know what thereby they shall suffer? Prouident foresight is farre from blind ignorance, and wise preuention from imprudent temeritie, and the experiment made without art or reason doth [b] more commonly reproue and chastise, then instruct and establish. Neither can any man make a true rule or vse of his experience, that truly knoweth not

d Quoniam ars circa particularia versatur quæ infinita sunt, qui non redigit ad vniuersalem methodum, cæco & incerto modo agit & opera fortunæ committit. Gal. de puero Epilept.

e Medicina sexies vel lepties probata non facit vniuersalem propositionem. Gal.

g ἁπλῶς ἄλογος πρᾶξις, ἡ λόγῳ ἄπρακτος. Æquè mutila ratio sine experientia, & experientia sine ratione. Nazianz.

f Qui se artem acquisiuisse sine Methodo arbitratur, sciat se vnbram habere non artem. Plato in Phileb.

b Perse natura quæ sua fallax est experientia & periculosa. ἡ πεῖρα σφαλερὴ. Hipp. Aph. 1.

the particular nature and ſeuerall obiects of thoſe things whereof he hath experience, together with all circumſtances that may alter the conſiderations. They therefore that will learne more ſafely to informe themſelues, let them know aſſuredly, that ſufficiency is neuer found in the vtmoſt obſeruation or Empericall tradition, but in a ſetled and itſelfe-confirming knowledge and vnderſtanding. Neither can this true knowledge be duly or competently attained, but by early begunne, and late continuing education thereto, inſtituted in places fit and free for true grounds, for the groweth and ſeed of pure and good knowledge, inſtilled into the minde by little [f] and little, by daily reading, contemplation, meditation, and aſſiduitie in both, watered with the dew and ſweate of painfull ſtudie, haſtened to maturitie by carefull and continuall good culture & of ancient counſell and direction, and laſtly confirmed and ſtrengthned in the good and perfect groweth vnto a firme age and time thereby by choyce example and experience, withall theſe poſſeſſing an [h] aptneſſe in nature as the ground of all.

[f] Habitus omnis intellectiuus, actiuus, factiuus ſenſim acquiruntur nec ſine aſſiduitate, tempore, diligentia ſtabiliuntur vnquam.

[g] Doctrina nam vim promouet, inſitam, Horat.

[h] Natura ſequitur ſemina quiſque ſui. Proper.

The end of the firſt Booke.

THE SECOND BOOKE.

CHAP. I.

The Methodian learned deceiuer or heretick Physitian.

THus farre haue bene remembred the ignorant practitioners that infest this age. Now in following time come into mention such as haue a name and portion among the learned: such are they that haue a taste of good arts and sciences, but are not throughly grounded, nor haue sincerely drawne the naturall and liuely sap of true science and vnderstanding. Of this kinde among the Ancients, were reputed those they termed [d] Methodians, either by an Ironie or Antiphrasis, as hauing no true [e] method, but a compēdium or a method of their own making; or else because they arrogated this name vnto themselues in the best sence, as onely in their owne supposall meriting the title of true Art and Method. These had their peculiar and proper errors in those times in which they liued, then especially noted; but we will make bold more generally vnder this name to comprehend all who carry a name and vizard of learning, but are not able to expresse the power thereof, either by their distinct and truly digested vnderstanding, or by right performance in action and practise according thereunto. These men, any man may note to be of three sorts: First, such as may commonly be obserued to beare naturall defects and impediments within them-

d Quales Proclus, Antipater, Dionysius, Thessalus, Themison, de quo nomine Iuuenalis sic habet: Quot Themison ægros autumno occiderit vno.

e Αμεθοδιστὰς & omnium maximè ἀμεθόδους appellat Galenus.

selues: secondly, such as want time in nature or their studies: thirdly, such as haue spent most part of their life otherwise distracted, and haue not had entire employment in their callings. The first ranke nature herselfe doth note vnto euery one by their imperfect pares stamped and expressed in their daily conuersation. Such are they who argue in themselues want of wit, of common capacitie, of ordinarie gouernment: or are disposed to lunacies, to inordinate affections and customes in the continuall course and practise of their life. The second are youths, yong men, and all wanting discreet yeares in their places or manners, with all such as derive their knowledge no further then grammar schooles, or in Vniuersities haue made short stay and no sodaine departure. Both these are easily deceiued, and therefore cannot so vsually deceiue, or else can but deceiue such as deserue no better. The third are men such as dedicate their callings of their whole endeauour, and deuide themselues betweene two professions: their neutralitie in both doth proue their nullitie in either. Perfection in any facultie requireth more then a meane, and competence in a whole man: for euery man is not excellent in whom one calling could long worke and employ. Within this compasse also stand such, as hauing spent a good part or small part of their time in one art or science, towards the end doe in their idle houres exchange. These from the diuiding and wauering of their minds in a former course, cannot so dainly sound into any depth or profoundnesse of knowledge, (which onely riseth by fixed applying of the whole nature in one peculiar course) and therefore they may in part, but neuer throughly vnderstand the principles, grounds, and conclusions of any one science: for the remnants of other studies will euer be crossing their memories, and hinder them but with many doubts and much scruple. Euery Art

g Inconsideratio cognatum & perpetuum iuuentutis vitium. Scalig. de subt. ee Qui si quid homo de facto facile te nihil esse intelligas. Ego vero nequaquam nos homines esse dicere consueui, sed partes hominis. Ex omnibus enim aliquid futuri posse, idque non magnum, ea fiducia pene minus quidlibet nihil. Scalig. de subtil. ee Nemo nostrum satis esse potest ad vtrumvis vel commouendas vel absoluendas. Sed sat superque videri debet si quæ multorum annorum spacio priores inuenerunt posteri accipiamus, atque his addentes aliquid illam aliquando compleamus & perficiamus. Galen. in Aph. Hipp.

f Competit quod par est, par est quod sufficit, sufficit quod nullius indiget. Arist. Eth. 1. a Nam mora dat vires, teneras mora percoquit vuas, Et validas segetes quæ fuit herba facit. Ouid. Tamtus in hemore & aprinus bonus, vade & actions sunt facta incrementa. Arist. Eth. 1.

is an habit: an habit is by small degrees and length of time and custome acquired, and thence riseth by little and little to perfection and full growth. There is to euery faculty belonging, first an habit of right iudging therein, and distinct knowing: secondly an habite according to iudgement and knowledge of right action and disposing. A double habite in euery faculty, requireth a double exercise in euery faculty, which therefore cannot but with long patience and carefull assiduitie therein be imuited. The too common want hereof in these dayes, is the cause that many reputed great clearks & scholers, haue in their mouthes and discourse, the phrase, the language and sentences of wisedom, but want the soule, the substance and the sense. Hence it commeth to passe, that tongues ouerflow with aphorismes, maximes, and rules of ancient truth, but for the most part confusedly, not rightly distinguished, misapplied or supposed. Neither can excellence in one faculty giue prerogatiue in another. Therefore those that are perfect and absolued artists in their owne faculty, and will impaire their dignitie by engaging it in another, (where neither their time nor proofe can equall it) let wise men cautelously and with suspition admit their counsell or trust their practise. I sometime knew a learned Diuine, batchelar in that faculty, a great clearke, of much reading and study therein, whose busie and ambitious braine not contenting it selfe within so infinite an ocean of sufficient sacred and sweete imploiment, would needs breake out into other bounds, and from some borowed houres and time for studie in physicke, grew to affect therein more then a common name and vnderstanding. In the end his pride and conceit of his knowledge transported him so farre, that among other ridiculous paradoxes, he both in schooles and common profession defended an indifferencie in the natures, qualities and vse of Stibium and Ratsbane: to conclude, his confidence herein so farre bewitched him that he made triall thereof in himselfe, and as a iust execution vpon himselfe, was the same day poisoned.

c πάντων δὲ θαυμασιώτατον ἐστὶ καὶ τῆς ἀκριβείας ἐν τῇ τέχνῃ τὸ σημεῖον, οὐδεὶς ἂν θαυμάσειε, οὐδεὶς ἂν ἄγασαι. &c. Omnem artis habitus sunt extremorum, &c.

d πολλὴν ἄσκησιν ἀσκήσαντος δὲ λίαν. Alia est enim dicacitas, alia doctorum elegans & erudita ratio: hæc consistit in verborũ virtute, illa in idearum quæ rerum sunt species.

Historia.

ther of my knowledge and acquaintance, a man in the Greeke, Latine, Hebrew, Chaldey, and other languages much studied, and in the iudgement and theory of Diuinitie of approued worthinesse and vnderstanding, hauing therein bestowed the best part of his time, so dainly interchanged with an vnaduised course of practise in Physicke: he spent some time in trauell beyond the sea, and returned againe thence dignified; but his former studies were so well and soundly foresetled, that they admitted not so true and right after-setling of the second. Hence as his braine ouerflowed with vnconstant propositions, and his tongue with paradoxes, his actions also thereto suited. In the end he made vpon himselfe an experiment of the force of Opium in a more then ordinary dose, and so composing himselfe vnto a desired sleepe, neuer returned to view the issue of his experiment, but descending into the graue, left this memory behind him. If any man wonder at these grand lapses in men learned, let him stay and satisfie his doubt with admiration of the multitude of sects in all ages, swarming with grosse errors and opinions, euen amongst the learned of all faculties and professions. This vndoubtedly groweth from no other ground but want of entire vnderstanding of those things men studie and reade, through imperfect and distracted imploiment of their mindes, seriously and wholy required vnto any measure of perfection. Therefore Galen in his learned treatise of the method of right cure (as also in other places) doth oft times witnes, that where sects and sectaries abound, there is infallibly mistaking and vnsound apprehension of truth, and therefore lamely, defectiuely, and in part attained, because so onely sought. If any man require a more speciall proofe or triall hereof, let him with me here cull and examine any few Aphorismes of Hippocrates, and in them (though commonly and orderly read and auouched by euery mouth) yet shall he find how easie and ordinarie it is for any man in any one to be inconsiderately deceiued and mistaken, if he do not with all possible diligence, indistracted vigilance

h Primæ & præcipuæ delectorũ & errorũ causæ in ægrotantium curatione, Diuisionum prauitas, vt & in aliis hæresibus. Quidam in primis & suprematis diuisionum generibus constituunt contenti illis indicationibus quæ ab illis sumuntur. Quidam verò vsque ad aliquid diuidũt non tamẽ vsque ad finem perueniunt. Nonnulli verò vitiosis vtuntur diuisionibus. Qui verò omnia quæ sunt secundum naturam & præter naturam recta diuisionis artificio complectitur, atque ab omnibus sumit sufficientes indicationes, hic solùm medendo non errabit, quantum humanæ concedit uiribus. Galen. de ratione Medendi ad Glauconem.

vigilance and circumspection, continually, wholy and indefatigably exercise all his powers in seeking out their hidden truth, which doth neuer freely reueale it selfe to those that carelesly or in part, or for sinister & trifling ends labour after it. For example, in his sixt booke of aphorismes and 52. aphorisme, Hippocrates doth nominate a mortall signe in the diseased, the appearance of the white of the eye in sleepe, and sleeping with vncloſed eyes. In many diseased, this oft is found vntrue, but with Hippocrates vnderstanding it is neuer [k] false. He that simply and verbally onely vnderstandeth, and without meditated differences and exceptions, or meketh not more narrow search, shall hardly truly find the certaine and true limitation of this truth. For if this maner of sleeping fall out from any outward cause, or besides reason or cause thereof in the inward disposition, it is not simply or altogether bad, much lesse mortall. For where the sicke are thus accustomed to sleepe in health, or so sleep by reason of fumes and vapors ascending vnto the head, and thence distilling into the eye-lids, and so hindering their right closure, (as it is oft seene in great drinkers) or where it proceedeth onely from wormes in children, and the like, the incautelous and superficiall vnderstanding is readily deceiued. In like maner the 51. aphorisme of the same booke doth promise by the coming of a feauer thereto, the profligation of the apoplexie. But this is not true, confusedly interpreted, and therefore beyond the first view requireth further tedious inquisition to find out the quantitie [b] of the feaue, with the degree of the apoplexie. Great wounds and cuts of the head (saith the 50. aphorisme of the same booke) procure and incurre feauers: but he that doth no further search to know the [c] times that feauers may differently in swiftnesse or slownesse of their coming take, nor vnderstandeth the causes slackning or quickning the feauers speed, may easily too hastily before iust time accuse the truth hereof. The 3. aphorisme of the fift booke threatneth danger in conuulsions vpon great issues and loss

g Pura apprehensio simplex sæpe caret ratione, nondum excitata ratione, aut suæ cognitionis non inita ratione. Scalig. de subt.

i Hinc pauciſſimi sapientiſſimã Hippocratis βαθυνοησιν rite sapiunt.

k Vide Galenũ in prædictum Aphoriſ. & Brasauolum in vtrosque.

b Oportet febrem neque leuiorem esse quã quæ morbi materiam discutiat, neque grauiorem quam ægri virtus ferat. Holler. tract. de Apoplex. Galen. in dictũ Aphoriſ.

c Necesse est febrem superuenire sed non simul. Nam putredo cum vulnere accelerat febrem, vulnus sine putredine tardigradam producit febrẽ. Brasauol. in prædict. aph.

of bloud; but in what quantitie thou shalt esteeme them [d] great, or with what conditions, thou must vse diligence, and elsewhere enquire. Many haue lost great measures of bloud at once, and yet haue escaped both with and without conuulsions, if 8. 9. 10. or 12.[e] pounds at once from the nose may be called much or great. The first aphorisme of the fift booke, doth pronounce the conuulsion procured in assumption of Hellebore mortall. It is notwithstanding seene, that conuulsions so raised, ceasse againe without death or other danger. To vnderstand therfore aright, we must know to distinguish the diuers wayes and [f] maners whereby Hellebore doth produce conuulsions. The 31. aphorisme of the fift booke, menaceth vnto a woman with child being let bloud, abortion. But whether we shall vnderstand it simply necessarie, or onely as an hazard or periclitation, or with what conditions, more certaine information doth aske further search. The 40. aphorisme of the second booke, threatneth vnto old men surprised with murrhes and distillations, the end of their disease with the end of their dayes. But vnto perfect conceiuing, is further requisite the consideration of the degrees of old men, in whom is apparent either age alone (which is onely the number of yeares) or oldnesse [g] with age, which is a decay and wearing of nature together with yeares. Infinite might we be in these and the like, euery triuiall and vulgarly receiued rule requiring a more circumspect and considerate vnderstanding, then the first view or light reading doth offer or present. It is a common well known and commendable caution, to suspect phlebotomy in children vnto the foureteenth yeare, and in old men after fiftie or sixtie yeares. But with what restraints and limitations these rules are to be bounded, fully and truly to conceiue, besides their hearing or reading is required a view and reuiew of differing reason and expositiõ, diligent and carefull scrutiny, oft comparing and conferring oddes and differences of circumstances. None truly learned will or can be so inconsiderate or rash to take bloud from age,

d Magnus ille est fluxus quicunque repente indesinenter & celeriter profluit. Gal. in dictum aph.

e Ponderauit Brasauolus libras 18. ex sinistra nare fœminæ nobilis fusas simul & semel, præter 4. libras aut plures per lintea & mappas sparsas, nec aderat interea aliquod vitæ discrimen, sed conualuit. Brasauol. in aph.

f Conuulsio quam affert Helleborj assumptio ex oris ventriculi vellicatione plerunque sine discrimine, quam verò ex immodica euacuatione, illa maximè lethalis. Galen. in aph dictum.

g Hinc senectus & senium, senectus prima & vltima, viridis & decrepita.

whose veines are exhaust or spent, blood dried vp, or from infancie crop the first hopefull sprouting or spring therof; yet with deserued fame and honour to themselues, and incomparable benefite vnto the sicke, haue right learned worthy and excellent Physitians vsed and prescribed phlebotomy both vnder fiue[d], and after sixtie[e] yeares. Diligence will not rest vntill it haue found[c] out reconciliation to these doubts, and confirmation to more perfect knowledge, which serious labour must buy, studie continually attend, and thence time gaine, free from other impertinent implication. The common want hereof suffereth so many vnprofitable questions amongst the the learned, maintaineth contentions and pride of words, multitude of sects and schismes from truth: and while men at other leisure, for other shifts, ends, and supplies, and not for the owne worthinesse, or for it selfe seeke knowledge, they cómonly lose the true end, and therfore true perfection. The innumerable dissentions amongst the learned concerning the Arabicke and Chymicke remedies at this day infinitely, with opposite and contradictorie writings, and inuectiues, burthen the whole world. Some learned Phisitians and writers extoll and magnifie them as of incomparable vse and diuine efficacie. Some with execration accuse and curse them as damned and hellish poysons. Some because they find not these remedies in the common & vulgar readings of the Ancients (the famous and learned Grecians) with feare and horror endure their very mention, farre therein vnlike and differing from that ingenuous spirit of the thrise worthy and renowmed Pergamene Claudius Galen, who in brightnesse of vnderstanding, sharpnesse of apprehension, and inuention ouershining al the precedent wits that were before him, yet did he, with humble and daigning desire search & entertaine from any sort of[f] people, yea from the most vnlearned Empericke himselfe, any their particular remedies or medicines, which after by his purer and more eminent iudgement, and clearer light of vnderstanding, refining, he reduced to more proper worth,

d Auenzoar filio suo trimo venam secuit.

e Rhases ætati decrepitæ in pleuritide venam secuit.

c Interest enim non quæ ætas sit, neque quid in corpore geratur intus, sed quæ vires sint. Firmus puer, robustus senex, & grauida mulier valentes sanguinis missione tutò curantur. Fernel. de sang. miss

f Versatus sit & innotui celeberrimis in vnaquaque secta præceptionibus & pari studio ombus dedi operam. Galen. de Loc. Affectis.

and

and thereby gaue admired presidents of their wondered odsin his learned prescription and accommodation. Some contrarily contemning the learning and knowledge of the Grecian, and with horrid superstition, deifying an absolute sufficiencie in Chymicke remedies, reiect the care or respect of discreet and prudent dispensation. A third and more commendable sort differeth from both these, and leauing in the one his learned morositie and disdainfull impatience of different hearing, and in the other his ignorant and peruerse Hermeticall monopoly, with impartiall and ingenuous desire free from sectarie affectation, doth from both draw whatsoeuer may in either seeme good or profitable vnto health or physicke vse: from the Grecian deriuing the sound & ancient truth, & from both Greek, Chymicke, or Arabian, borrowing with thankfull diligence any helpfull good to needfull vse. Antiquitie hath giuen vs our first [e] lights in all knowledges, succeeding times haue added their seuerall lustres, and our latest [f] posterity hath yeelded also many things not vnworthy their worthy praise. Chiefly to honour the ancient worthies, yet to [g] contemne none, and to view all, is the rarest growth, but truest perfection. And thus by the examples before for many innumerable more, it is manifest that men learned, knowing and reading much, may notwithstanding either through distraction or negligence be esteemed and found in complete perfect and distinct knowing, ignorant and vnwotting. And as their vnderstandings are hence corrupted and depraued, so necessarily by consequent must their actions be answerable thereto, since thence deriued, bad principles euer producing bad practise. This is not obscure nor dainty in many common practisers of imperfect knowledge, to be daily instanced almost euery where, whereby that man whose owne iudgement cannot giue him dispensation to swarue and differ sometimes from the common vnderstanding, vse, and custome of vulgar practise,

e Maiores nostri ad veritatis indagationem & conuentionē cum magno animo atque excelso per salebras atque tenebras iter suum contulerint, vt quo possint modo præluceremnobis, quare nō erunt illorum manes (prope dixerim) Deorum cultu celebrandi? Scal. de Subt.

f Atque in quō decreti genus est quod omnē laudis fructum & gloriæ vni Græciæ detulit, vt Arabum & posteritatis studia perpetuis tenebris obruantur. Quædam posteritas addidit non fraudāda laude. Vixerunt Græci in media luce literarū, extiterunt Arabes, & inde ductæ familiæ iam detertis & sepultis melioribus disciplinis digna tamen luce æternaque memoria nobis reliquerunt. Hollerius instit. Chirurg.

g Etiam hispidis, etiam qui errarunt habendam esse gratiam censeo. Scalig. de Subt.

ctise, shall oft times dangerously erre. In aboue 40. yeares being, I haue now twenty yeares bene an vnderstanding obseruer and partaker of diuers and different medicinall practise, and therein haue oft noted how that which sometime hath opposed common receiued rule, in the peculiar proofe of some other learned, hath giuen good occasion of new disquisition of before vnconsidered reason or distinction in the rule. For a briefe taste of many, I will particularize some few. I haue obserued in some kind of Palsies bloud taken frō the paralytike side, when all other meanes haue proued vaine, to haue bene the sole present successful remedie, yea beyond all hope hath oft rescued the latest hope out of the iawes of death. This much experience doth testifie, yet is it contrary vnto receiued ancient edict. In like manner in some diseased plethoricall bodies, I haue obserued and seene, that their generall numnesse, [a] torpor and stupidity raised in them from the distention, compression and obstruction of their full vessels, hath immediatly on the same side that was let bloud, found present and sensible deliuery from those accidents with great lightsomnesse and alleuiation, the opposite side still continuing in the former manner oppressed and greeued, vntill the same remedy of phlebotomy hath bene thereto likewise applied. In cōmon stoppages of the wombe I haue oft seene when the vsuall bleeding in the foote hath nothing at all profited, but in vaine wearied the parts thereby fruitlesly vexed, that the incision of a veine in the arme hath immediatly opened the stoppage, and the former current hath freely streamed. In some kind of dropsies, cachexiaes, or greene sicknesses. I haue obserued that letting bloud by excellent fruite and benefite, hath proued the successfull remedie, aboue, beyond, and after all remedies. These things are witnessed by many worthy testimonies, and yet are generally esteemed violations of rule. I will not here dispute the causes and reasons of these things, nor disquire how iudgement did guide vnto these trials, nor how necessarily or probably the effects and consequent followed,

[a] Torpor leuis quędam Paralysis. Galen. de Sympt. causis.

or cohered with the iudgement. I will leaue it indifferent vnto euery one learned, and vnto right perpension in inst occasion of due consideration hereof. I giue not these instances (as rash suppoſall may imagine) to encourage Empericall boldneſſe, vnto common imitation hereof, nor do hereby allow (as some not distinguishing may imagine) bloud-thirſtie phlebotomy to ſuck mens liues in rash trial hereof: but to proue and manifeſt how neceſſary it is for a iudicious and orthodox Physition, diligently and prudently in his facultie exerciſed according to art, to retaine and enioy a reſerued power and warranted ſufficiency within himſelfe, to varie and differ ſometimes from too ſtrict & ſuperſtitious imitation of a common rule and receiued cuſtome. And from this worth and vertue hath it come to paſſe, that many learned & famous men, in their ſeuerall ages haue left ſo many worthy additamēts vnto knowledg and the common good, by their owne ſpeciall proofes & trials of rules, in their peculiar practiſe oft different from vulgar conceit, vſe and cuſtome; vnto whom may not be denied beyond the ordinary bounds, a libertie and diſpenſation contained within the latitude of ſafe diſcretion and art. And thus briefly both by the vſe of common diſtracted reading, and thence indigeſted vnderſtanding, and alſo by the former particular proofes of eaſie deception in acception of common rules, and laſtly by examples of practiſe, it is manifeſted that men otherwiſe, and in other reſpects, eſteemed iuſtly learned, may inconſiderately & eaſily erre, whē diſtractedly & deuidedly they employ their thoughts and cogitations, or want that ſole or ſolide poſſeſſion of their whole minds and meditations by their owne proper faculties and functions. This is the reaſon, that though comparably to theſe times no age hath euer affoorded writings more prodigally obuious, nor ſhew of knowledge with greater affluence, yet in Authors neuer hath bene either leſſe true meaning, or leſſe right vnderſtanding. Hence as ſeeming vnderſtanding did neuer more abound, ſo neuer was it of worſe report, the goode ſo liberally

a Captiuanabile cunctos ſcribendi cacoethes. Scalig.

ctiſe, ſhall oft times dangerouſly erre. In aboue 40. yeares being, I haue now twenty yeares bene an vnderſtanding obſeruer and partaker of diuers and different medicinall practiſe, and therein haue oft noted how that which ſometime hath oppoſed common receiued rule, in the peculiar proofe of ſome other learned, hath giuen good occaſion of new diſquiſition of before vnconſidered reaſon or diſtinction in the rule. For a briefe taſte of many, I will particularize ſome few. I haue obſerued in ſome kind of Palſies bloud taken frō the paralytike ſide, when all other meanes haue proued vaine, to haue bene the ſole preſent ſucceſsfull remedie, yea beyond all hope hath oft reſcued the lateſt hope out of the iawes of death. This much experience doth teſtifie, yet is it contrary vnto receiued ancient edict. In like manner in ſome diſeaſed plethoricall bodies, I haue obſerued and ſeene, that their generall numneſſe, [a] torpor and ſtupidity raiſed in them from the diſtention, compreſſion and obſtruction of their full veſſels, hath immediatly on the ſame ſide that was let bloud, found preſent and ſenſible deliuery from thoſe accidents with great lightſomneſſe and alleuiation, the oppoſite ſide ſtill continuing in the former manner oppreſſed and greeued, vntill the ſame remedy of phlebotomy hath bene thereto likewiſe applied. In cōmon ſtoppages of the wombe I haue oft ſeene when the vſuall bleeding in the foote hath nothing at all profited, but in vaine wearied the parts thereby fruitleſly vexed, that the inciſion of a veine in the arme hath immediatly opened the ſtoppage, and the former current hath freely ſtreamed. In ſome kind of dropſies, cachexiaes, or greene ſickneſſes. I haue obſerued that letting bloud by excellent fruite and benefite, hath proued the ſucceſsfull remedie, aboue, beyond, and after all remedies. Theſe things are witneſſed by many worthy teſtimonies, and yet are generally eſteemed violations of rule. I will not here diſpute the cauſes and reaſons of theſe things, nor diſquire how iudgement did guide vnto theſe trials, nor how neceſſarily or probably the effects and conſequent followed,

[a] Torpor leuis quędam Paralyſis. Galen. de Sympt. cauſis.

or cohered with the iudgement. I will leaue it indifferent vnto euery one learned, and vnto right perpension in inst occasion of due consideration hereof. I giue not these instances (as rash supposall may imagine) to encourage Empericall boldnesse, vnto common imitation hereof, nor do hereby allow (as some not distinguishing may imagine) bloud-thirstie phlebotomy to suck mens liues in rash trial hereof. but to proue and manifest how necessary it is for a iudicious and orthodox Physition, diligently and prudently in his facultie exercised according to art, to retaine and enioy a reserued power and warranted sufficiency within himselfe, to varie and differ sometimes from too strict & superstitious imitation of a common rule and receiued custome. And from this worth and vertue hath it come to passe, that many learned & famous men, in their seuerall ages haue left so many worthy additamēts vnto knowledg and the common good, by their owne speciall proofes & trials of rules, in their peculiar practise oft different from vulgar conceit, vse and custome; vnto whom may not be denied beyond the ordinary bounds, a libertie and dispensation contained within the latitude of safe discretion and art. And thus briefly both by the vse of common distracted reading, and thence indigested vnderstanding, and also by the former particular proofes of easie deception in acception of common rules, and lastly by examples of practise, it is manifested that men otherwise, and in other respects, esteemed iustly learned, may inconsiderately & easily erre, whe distractedly & deuidedly they employ their thoughts and cogitations, or want that sole or solide possession of their whole minds and meditations by their owne proper faculties and functions. This is the reason, that though comparably to these times no age hath euer afforded writings more prodigally obuious, nor shew of knowledge with greater affluence, yet in Authors neuer hath bene either lesse true meaning, or lesse right vnderstanding. Hence as seeming vnderstanding did neuer more abound, so neuer was it of worse report, the goose so liberally

a Capi infinas bile cuncos scribendi cacoethes. Scalig.

rally giuing wings and feathers vnto fantasticke thoughts, but the eagle-eye of cleare & [b]sincere iudgement, seldome vndazedly, or without winking, fixed vpon the perfect brightnesse and puritie of serene and clearly distinguish truth. And thus much touching those that are of best proficience and most learned note in deuided studies and callings, distraction necessarily leauing a remisnesse and neglect in many things both of minde and action. As for those that are of meane literature in their owne professions, their intrusion in others, and desperate esterme and qualitie in their owne, must needs preach their insufficiencie in the latter by their mediocritie in the first.

b Perpauci aliquid bene sciunt. Ad apicem plura aspirant magis ingenia quàm perueniunt. Scalig.

CHAP. II.

Of beneficed Practisers.

THE grand and most common offenders in those kinds before remembred, and in these dayes, are diuers Astrologers, but especially Ecclesiasticall persons, Vicars and Parsons, who now ouerflow this kingdome with this alienation of their owne proper offices and duties, and vsurpation of others, making their holy calling a linsey wolsey, too narrow for their minds, and therefore making themselues roome in others affaires, vnder pretence of loue and mercie. Besides, their profane intrusion into inhibited lists, their vnlimited breach of law, and want of reuerence and respect of order and distinction of callings, (which true Diuinitie doth teach holy men) reason and experience do dayly witnesse, that by the necessarie coincidence oft times of both callings requiring them at the same moment in distant places, without conscience they impose vpon themselues a necessary neglect of both by an vnnecessary assumption of the one. This the poore patients necessitie and need must oft complaine, though haply more seldome obserued: and therefore of few is that which herein is lamentable,

a Elige quid velis, quæ enim pudor omnia vellet? Martial.

table, at all lamented. Many times many poore people (and sometimes men of better worth) in their necessities, and oft last extremities, through this voluntarie ouermeasure of employment in these enlarged spirits, are not onely deferred, procrastinated and neglected, but oft times euen to death illuded. For from report and information by others vnto the Physition, and from the indication by vrine (which are borrowed, and therefore slipperie grounds) many diseases conceale themselues: oft for want of the presence of the Physitions owne view, the chiefest opportunitie and hopefull houre steale away vnespied, and death maketh many blind, because they had not their Physitions eyes. In these difficulties therefore (wherein consist the greatest vses and benefites of a Physition) these men by their double and both-hand employment, compell themselues commonly to a double crueltie, either for the most part to denie their presence, or else not to performe the promise of their presence, being euer subiect to a countermaund, by their voluntarie subiection to a double command. If therefore they would consider the shortnesse of their liues, with the immensitie of their owne taske, they would not allow so large a vacantie to succisiue houres and workes, which now for the most part are most part of their time vnto the great hurt and iniurie of others, and the increase of scandall vnto their [d] owne vocations. I know the learned and reuerend Diuine is herein for the most part free, or if some few be iustly taxed, their modest minds will easily moderate and reduce them; and for the rest, whose dispositions are shameleſſe and incorrigible, that may haply still become the foole, which is a reproach vnto the wise, and [e] befit the vnhonest shame defames the iust. I do not dislike the deuout and charitable deeds of their holy minds, nor reall compassion and contribution vnto the sicke and needie, nor yet their medicinall aduice with incorrupt hands free from implication of priuate gaine, and vnobserued and concealed merchandizing in charitable deeds; but I abhorre and wish repented (which in

d Personas namque venustat studium dum suo insistit officio, nec præripit alicuum.

e Nam quod turpe bonis Sæio Titioque decebit, Crispinum.

in many of them is abhominable and sacrilegious) their pecuniarie trafficke and trading by vsurped erecting in their houses Apothecarie shops by manumission of base wares that are not allowed, nor haue obtained freedome elsewhere, whereby vnlawfully they exenterate and eate out the bowels of poore mens purses. Neither is it any way to be iustified, that they ordinarily trauel vp & downe to spoile the more worthy of his fee, and the proper laborer of his hire; nor yet is it lesse shame, that without shame or blushing their bils in many places inhabite ordinarily Apothecaries files and shoppes, as if their owne vndoubted right. Their maister Saint Paul teacheth euery man to walk within his [a] owne calling, and not to be busily [b] straglingin others: so shall they honour their calling, and their callings honour them, and both honour God that sent them. I know the gift of healing in the Apostles was the gift of God his grace and speciall fauor and allowance vnto them for those times; but it was in them a miraculous and diuine power consecrated vnto an holy end: but in these times it is an acquired faculty, and in these men vnto a mercenarie vse. It is indeed a deede of mercie to saue and helpe the sicke, and a worke of charitie to aduise them for their health & ease: but the common good and publicke weale, & the law for both doth inhibite the doing of euery good by euery man, and doth limit and restraine it vnto some speciall and select sort of men, for necessary causes, and respects vnto good gouernment and policie, and for auoiding confusion, which is the ruine of publicke weales. Shall then Diuinitie teach and allow for priuate deedes, ends and respects of charitie and mercie, to breake [g] publicke edicts, to transgresse lawes, to contemne magistracie, to confound and disturbe good order? Good order forbiddeth, that for pretence of any necessitie whatsoeuer, cause or reason, one man presume to breake into anothers bounds, yea and Diuinitie teacheth the same. God himselfe tieth men in all things, in all necessities, vnto certaine and appointed ends. He ordained a select number of Apo-

a 1. Cor. 7. vers. 20. 24.

b Vnicũ ab vno optimè perficitur opus. Arist. Polit. 2.

g Fuit hæc sapientia quondã, Publica priuatis præponere, sacra prophanis. Cic honor & nomen diuinis vatibus, atque Carminibus venit. Horat.

stles and Disciples, and vnto them onely annexed the diuine worke and calling of nations and people vnto saluation, commanding all men vpon paine of damnation to seeke out and follow that meanes whereſoeuer or howſoeuer distant, and did not ordaine the meanes confusedly in euery person to waite vpon euery priuate necessitie. In like maner in a commonweale, lawes and policie ordaine (preferring the common good before euery [h] priuate ease and benefite) that euery man haue his distinct calling, vnto which all other mens necessitie therein may and ought to repaire. For if euery man might be of euery calling, confusion of callings would in the end leaue no calling. Therfore euery mans need or necessitie is not sufficient to make euery one capable of giuing supply needfull thereto, but God, and nature, and law haue tied and allotted men to seeke meanes, and those meanes confined to certaine set bounds and limits, that men may still in all things according to the law of mortalitie, be euer in this life subiect vnto casualties, oft for their triall, sometime for their punishment, or else for a further decree and secret purpose of the Diuine prouidence, so and to such ends thus ordering. Thus by cleare truth ouershining the mists & clouds of false pretexts to the contrary, it is manifest, that this fluctuation of these men betweene two callings is offensiue to God, scandalous vnto religion and good men, and iniurious vnto commonweales, and but presumption borrowing the face of Diuinitie. What encouragement their example hath giuen vnto drones and idle persons, abounding by their example infinitely in the same wrong, he hath no eies that doth not consider. Their many, ordinarie, rash, ignorant and vnskilfull errors and commissions against the health and life of many, besides their forenamed omissions, intrusions, procrastinations, and neglects of one calling by another, I could by many too true instances confirme, but for reuerēce of the callings I spare the men. I wil onely giue two knowne instances, wherein (as in a glasse) men may view the diuers faces of many more of the like

[h] Omne publicum cōmodum habet aliquid ex iniquo: quod in singulos peccatur, vtilitate publica rependitur. Tacitus.

sort. A gentleman in Bedfordshire not long since was sodainly surprised by a continuall feauer, accompanied with a generall lassitude and wearinesse of the whole bodie, and together with heate and burning, deliriations and lightnes of braine. The habit of his bodie and his flesh were musculous and well liking, the season warme, his age firme, and constitution sanguine, his pulse high, full, large, and in the vehemence and strength of motion manifest euen vnto the beholders eye. A Parson or Vicar comming vnto him, maketh many feares and seeming-graue discourses of the danger and imminence of a g Marasme, and from this supposed grand perill stoutly withstandeth the needfull vse of due phlebotomie. The allies and friends of the patient obseruing the dayly decrease of hope and health, diligently enquire after another Physition, and by happe found me where then employed. When I came vnto the patient, the Parson entertaineth vs with confident discourses and disputes concerning a Marasme, whom when I found after long patience and calme conference in the presence and hearing of diuers worthy knights and gentlemen still endlesly and reasonlesly[b] vaine, and yet possessed with an inuincible spirit of open and obstinate contradiction, I in the end with their common consents contemned and reiected him. The patient I found free from any particular which might inhibite[c] phlebotomie, and manifestly saw the danger of the delay thereof, (both which may appeare by the description of his estate) and therefore seeing the indication so plaine, and the necessitie so vrgent, contrarie to the babling opposition and causlesse predication of needlesse danger, I caused him to bleed; whereupon within few houres after, besides immediate alleuiation, nature[d] seconding the worke, expelled at his nose diuers quanti-

Historia.

g In principio morbi, firmis viribus, habitu pulchro, exinanitione nulla, plenitudinis & suffocationis pericula non tine ratione sæpe obuia fiunt, quo tempore & modo si marasmus contingeret, prodigiosum planè foret. Spectatum admissi risum teneatis?

b Marasmum Trallianus li. 12 describit, in quo humiditas substantialis in totũ consumpta fuerit aut torefacta, vel ἀπωλεία τῆς παχυτάτης τῶν ἐν τοῖς στερεοῖς ὑγρότητος, Quod in corpore ἀυσαρκῶ & succulento nunquam quisquam præterea inuenerit. ὥστε ἀριτῆς τὴν ὑγρὰν ἢ ἀλκὴν, καὶ διὰ τοῦτο ἐν τοῖς ἀέρσι κατισχνυσμένος γίνεται σώματι.

inquit Galenus de Bon habit. c Vires, habitus, ætas intrepidè ferunt, morbus, calor sitis, deliria, plethora exigunt, anni tempus, constitutio ægri annunt. d Natura vel vis quæ in potentijs naturalibus aliena excernit, vehementiùs operans magnum & violentum aëris motum, appetens illa quæ molesta sunt expellere, atque ita profluuium sanguinis facit. Galen. in aph. 21. lib. 7. Hipp.

tes

ties of bloud at seuerall times; and thus was [e] enabled to performe her Crisis, being before detained by the oppression of the former quantitie of bloud, whereunto her strength was not equall. The life of man vnto God and men is deare & pretious, yet behold how presumptuously glorious ignorance, and the lawlesse breach of the due lists of distinct and proper callings, doth licentiously hazard the vtmost price and date thereof. And how likely may it seeme, that the memorie of this wrong had bene in the same graue buried, if it had not bene preuented, and by the preuention solely obserued. I will now annexe another example of secret betwitching flatterie by close whispering of the sicke, ordinarily practised by these kind of men, vnto the vnobserued and stoln perdition of many. Anno 1611. a gentleman in this maner falleth sicke. He was sodainly surprised by a continuall feauer, with burning, thirst, troublesome heate in the soles of the feete, and palmes of the hands, frequent deliriations and perturbations of the mind, fulnesse of the stomacke, loathing, painfull distentions and ructuations, drinesse and yeallownesse of the tongue, bitternesse and heate of the mouth, paines about the short ribs, loynes, backe and shoulders, ill sleeps & confused dreams. There entertained these accidents the vsuall fulnesse of his body vnto the cō-mon outward view, & accōpanied a pulse swift, vehement and large, an vrine high coloured, red, and thicke: al which many witnesses of vnderstanding confirme. According vnto the former indication, the patient was twise let [h] bloud, the quantitie lost the first time, coming short the second time, not exceeding ten ounces, as the Surgeon doth witnesse. He was once [i] vomited, by due respites twice [k] purged with good effect and alleuiation, oft by

e Leuata quæ corpus nostrum regit natura exoneratáque eo quo velut sarcina premitur, haud ęgrè quod reliquū est vincet & expellet. Galen. de Meth. Med lib. 11.

h Maxima remedia continuarum febrium hæc duo sunt Detractio sanguinis & potio frigida. Gal. lib. 9. de Meth. Med

h Saluberrimū autem est febribus venam incidere, non continentibus modo sed etiam alijs omnibus quas putrescens humor concitaverit. Gal. lib. 11. de Meth. Med. Ideo missus est sanguis ex hepatica ad sanguinis hepatisque refrigerium & ventilationem, è mediana etiā ad minuendam plenitudinem.

i Si ad os ventriculi materia febrilis quæ putruerit sua sponte impetum faciat, per vomitum expellatur. Galen. de Meth. Med. lib 11. k Bilis abundantia & turgescentia manifesta hoc exigebat, secundum intentionem Hippocrat. Aphoris. 22. lib. 1. & aph. 10. lib. 4. Curandæ autem non sunt omnes febres eodem tenore, nec eæ quæ sunt sine accidentibus ac illæ quæ cum accidentibus tractandæ sunt, vt testatur Gal. de Arte curat. ad Glauconem lib. 1. In alijs igitur eadem remedia iteranda, in alijs non omnino vsurpanda.

glisters[1] gently moued, his diet prescribed, cooling, opening, and altering the euill qualitie of humors. After these things done, within few daies the vrine in colour, substance and residence manifesteth[a] concoction, and therewith follow some disquiets and anxieties, not[b] vnhopeful forerunners of the approch of the expected Crisis of the disease, by the vrine so[c] fairely promised. In this faire hope (though by vnbeleefe of sense denied) a Parson-Physition led by a secret ambition of stealing the praise of such a cure, (if fortune might haply fauour the patient with ease, and himselfe therein with the opinion of the merit (as was verie likely) in this hope taking opportunitie of the patients impatience, he whispereth vnto him the excellencies of Aurum potabile, farre beyond all other remedies. After the patient had from him receiued it, within short time good hap gaue ease. Ease being gained, begetteth in the patient an euer after incorrigible consultation with his owne sense, and now measuring his good by his ease, and setling in his thoughts an assurance of his recouerie, he studiously and continually defameth his Physition, and with euill clamours filleth all corners of the countrey, as farre as his agents, his owne tongue or credite could extend. In this interim likewise he reiects the former begun methode of discreete euacuations and alterations of the offensiue humours of his body, and in steed therof he cherisheth and cheareth vp himselfe with daily magnifying and worshipping Aurum potabile as the God and sole author of his supposed recouery. In this meane season and intermission of former courses, the forward signes of faire concoction, so hopefully before appearing diuers dayes together, now retire and vanish, and painfull swellings fall into[c] his legs and neather parts: and then compelled he sendeth for other learned Physitions, but vseth them by

[1] In febribus Galenus sæpe injecit mulsam per clysterem si alius sponte non ducitur, vide de Method. Med. lib. 11. & lib. 9. de arte curat. ad Glaucon.

a Quippe misso in febribus in initio sanguine non solùm pauperibus sed diuitum etiam seruis, plurimis quidem quinto post, aliquibus septimo Crisis contigit Galen. de Meth. Med. lib. 11.

b Vigilant ægri magna ex parte grauiter se habent & febriunt vehementius, quanto propius crisim accedũt. Gal. in aph. 71. lib. 4. Hippoc.

b Περὶ τὰς ἀρχὰς καὶ τὰ τέλη, &c. Circa initia & fines omnia imbecilliora, circa statum omnia fortiora. Hipp. aph. 30. & 29. lib. 2.

c Si velociter morbus moueatur, etiam coloris & substantiæ vrinæ mutatio sunt sufficientia signa futuræ Crisis. Gal. in Aph. 71. lib 4. Hipp.

c Sic lib. 11. Galen. de Meth. Medendi, Diuites qui propter delicias debita prætermisere remedia, phlegmonas contrahunt vel in iecinore, vel in ventriculo, vel in aliquo alio viscere.

vncer-

vncertaine fits, as his owne conceit induced, and with a reseruation of his sole happinesse and best securitie in Aurum potabile. To conclude, he escaped the present perils of the former sharpe accidents, but [a] continued lingringly and languishingly sicke from about the middle of March, vnto the the latter end of [b] August next following. About that time he first beganne to find some reasonable satisfaction in ease, and the recouery of some better strength, but a secret remainder or impression of the former deliriations continued, and some suspitious signes of a Scorbut seemed to increase, which before likewise did obscurely show. Beside the shamefull wrong vnto Physitions and patients, and the iniurie of Arts and truth it selfe, in men that are professors of diuine and holy callings, behold the vsuall insidiation of Death and Danger, by the spirit of flattering intrusion and secret lenocination of false hopes and ease possessing the distraction of the distressed sicke. What man learned and iudicious cannot determine, whether this dangerous long continuance of this Gentlemans disease may not iustly and in good reason be ascribed vnto the sodaine [c] discontinuance of his first meanes, & to the neglect thereby of perfecting the hopefull Crisis so fairely [d] promised and intended? Or vnto who doth it not appeare palpably grosse, that Aurum potabile can containe in it selfe any such golden sufficiency, as soly to remoue or preuent all the former accidents in this gentleman described, which God, and nature, and reason haue euer denied vnto any one particular or speciall medicine whatsoeuer? Let al men then vnto whom God hath giuen eares or eyes, aduisedly behold and consider how dangerous and iniurious these ordinary and ignorant intrusions in reason proue vnto poore patients, who thus beguiled with opinion, and blinded with deceitfull hope, or ease, or sense, ioyously oft giue thankes for their owne hurt,

a Quicunque morbi imperfecte iudicati sunt, deinde seruantur in sequetium iudicatoriorum dierum aliquem vsque ad 40. diem, nō simpliciter acuti sed acuti ex transmutatione vel decidentia nominantur. Gal. in aph 23. lib. 2. Hipp.

b Quadragesimus dies primus est morborum diutinorū, quicunque hunc transcendunt ad septenarij rationem habent Crisim, non septenarij quo ad dies, sed quo ad menses, deinde annos. Gal. aph. 28. l 3. Hip.

c Si integrè, si plenè, si perfecte Natura iudicat, nihil noui moliatur Medicus: si verò in quopiam deficit Natura, quod deficit debet Medicus adiungere. Gal.

d Signum concoctionis nullum vnquam prauum fuit, sed omnia optima semper, & tanto citius ægrum conualiturum ostendunt quanto citius apparuerint. Gal. in aph. 12. lib. 2. Hippoc.

in Aph. 20. lib. 1. Hippoc.

magnifie the authors, and not seldome perish in the praise of their own harms. The vnlimited expatiation of so foule wrongs, do challenge all men, not onely the learned, but all honest or ingenuous, vnto the vendication of art and truth from oppression by so grosse and harmfull ignorance. These examples are sufficient to admonish the offenders of their impietie, and others of their owne perill in trusting vnto them.

CHAP. III.

Of Astrologers, Ephemerides-masters.

Astrologi, Ἀστρολογοῦντες, Τετηλεσκόποις.

b Vide Isai. cap. 47. vers. 13. Stent & saluent te Augures cœli qui contemplabantur sydera & supputabant menses, vt ex ijs annuntiarent ventura tibi. Ecce facti sunt quasi stipula & ignis combussit eos, Deuteron. cap. 18 Nec inueniatur in te qui arielos sciscitetur, aut obseruet somnia, aut augurias, aut pythones cõsulat. Omnia enim hæc abominatur Dom. & propter istiusmodi scelera deleuit eos in introitu tuo.

NOw concerning Astrologers-practisers: There is a sort of men, who beside and beyond that is sufficient and profitable vnto Physicke, vse in Astronomicall science, (hauing vnaduisedly, prodigally or vnrecouerably spent too much paines and time in the too curious or superstitious, or supposed excellence in the vanities of Astrologie, or else finding by their other defects in themselues the want and insufficiencie of knowledge more proper and essentiall vnto a Physition) do therefore (which now is all the hopefull remainder of their time so farre spent) fish for a name and fame amongst the common and easie deceiued vulgars, with the glorious baites of prodigious precepts. Thus they hooke simple credulitie to worship and admire their lying reuelations, prescribe fortunes and fates, and limit the dayes and dates of mens liues and deaths vnto the darke points of their Kalẽdars. Neither do they blush to promise and professe that they take counsel of heauen (when heauẽ [b] denieth them) thereby gaining to themselues glorie in the slander of heauen and the scandall of truth. Thus vsually they peruert the right vse of Astronomicall science vnto deceit, imposture, and iugling merchandizing for vniust and iniurious gaine, and perswade the voluntarie motions and arbitrary actions of men, their consequences and issues

liberum arbitrium

to be driuen by the heauens vnto ends and destinies there inrolled, and themselues (as if the onely true sons of heauen forsooth) there onely admitted to reade and view. Indeed the will of man hath not power in it selfe to will or moue it selfe to any good pleasing vnto God, or sauing to it selfe, but by the speciall grace of God, drawing, guiding, or mouing his will thereto, yet doth the generall concordant consent of most Diuines grant as vncontrouerted, a libertie and freedome of mans will vnto any [d] morall, naturall, ciuill or politicke good. And in these kinds all Diuines both ancient and neotericke, haue both acknowledged and admired the worthy examples of vertue in Philosophers and heathen men, whose infinite studious paines and voluntarie laborious industrie in atchieuing so many incomparable excellencies, no ingratitude can denie, or without honour mention. Vertue is not [e] forced, but free in whom it is, and therefore not to be ascribed vnto the heauens or any other outward [f] cause, but vnto the free and voluntary agent of it selfe, and by the owne inward power in it selfe, mouing it selfe thereto, from his owne [h] purpose therein. This all men, Diuinitie, Philosophie, reason, experience, with an vnitie of consent confirme. If then a mans action be his owne, if the end his owne, the effectuall prosecution thereof vnto the end his owne; if God himselfe haue granted this priuiledge vnto all men, as indifferent and common vnto all whom he hath created vnder the condition of men, what creature shall intercept the [i] endowment of the Creator? what shall take the honour of this gift from him that gaue it, or the right thereof from him that thence receiueth it? The heauens cannot so blaspheme their Maker, though men thus dare belie the heauens to iustifie their owne impietie. All things depend vpon the prouidence of God, and from him and by him

d Deus nos decet, irradiat, assistit, etiam suo modo trahit vt Saulem. Quod autem in nobis sit nullum internum principium potestatis, eorum est vociferari qui nihil intelligunt. Scalig. de subt.

e ἡ δὲ ἀνθρωπίνη ἀρετὴ ἑξις προαιρετική. Virtus moralis est habitus electiuus. Aristot. Eth. 6.

f εἰκὸς δὲ τὸ βιαιον εἶναι ὃ ἐξωθεν ἀρχὴ ποιοῦσα μηδὲν συμβαλλομένου τοῦ πάσχοντος. Arist. Eth. 3.

h πρᾶξις δὲ ἑκουσία δοκεῖ εἶναι ἃ ἂν ὦσι τῶν ἐφ' ἑαυτοῖς πράττειν ἢ ἑκόντος ἀπρακτα, ἀλλὰ μὴ ἐφ' ἑαυτοῖς ἀκούσια, &c. Ea quæ secundum virtutem aguntur, non iuste aguntur si sint iusta, sed si agens, sciens, eligensque propter virtutem ipsam agat, animoque stabili & firmo agat. Aristot. Eth. 2.

i Post Adamæ lapsum (inquit Caluinus) supernaturalia dona in homine extincta sunt nisi quatenus per regenerationem recuperentur: at intelligentia, iudicium, cum voluntate, quia inseparabilia ab hominis natura, omnino perire non potuere. Calvin. instit. lib. 2.

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are ordained second causes, which indeed in nature haue their necessitie, but in the will of man haue a power onely to moue or incline, and not to force. This is the reason, that though man by his starres be borne to infinite miseries, diuersly mouing and affecting him continually, from the earth, from the sea, from the land, from the aire, from the fire, from his owne affections, infirmities, diseases, from diuers haps and casualties; yet vnto him that knoweth the free gift of his Maker, and the good that he hath done for him, none of all these things by any necessitie in themselues therto, can touch him or once come neare him. For whether calamitie approch from aboue or below, from maligne constellation, or other inferior or terrestriall incumbrances, man by his spirit of vnderstanding, by prudence and circumspect prouidence, hath a large immunitie, whereby he may and oft doth auoide these violences, and delude their forces. The wise man (saith Salomon) foreseeth the plague, and hideth himselfe, neither can any euill befall the wise, which he may not and doth not, either being to come by prouident foresight preuent, or present by carefull industrie allay, or past by diligence redeeme, no influence or destinie being able to bring mans will and endeuour to an higher point then wisedome and goodnesse. This is the reason that common calamities befall not all men alike, yea rather to euery one vnlike. This is also the reason that many borne vnder the same constellation, haue different fortunes from each other, and farre vnlike their like constellation: nay it is oft seene, and cannot be denied, that many men by their owne industrie haue contradicted their starres, whereby vnfortunately marked in their natiuities, they haue triumphed ouer the heauens in the felicitie of their owne wisedome and vertue. Of this sort haue bene not onely one Socrates and the great Philosophers, but many common men Socratically [h] disposed and endeuouring. Contrariwise also diuers borne vnder good starres vnto good destinies, in their growth haue either ouerrunne, or [i] come short of their destinie. For although

g Astrologorũ decreta non sunt prætoria. Ptolomęus.

h Sapiens assuescit futuris malis & quæ alij diu patiendo leuia faciunt, hic leuia facit diu cogitando.

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the heauens doe worke by their hidden power and influence, secret impressions, procliuities and inclinations, as in all things vnder heauen, so in the constitutions and tempers of men in their generation, conception and birth: yet are their effectuall productions thereof in men [a] themselues variously alterable according to education, inclination, occasion, and circumstance, and therefore as touching the absolute power of the heauens euer varying. There is no man that can so farre [b] deny himselfe a man, as to make doubt of free arbitrarie choice in himselfe to do or not to do, to like or dislike, to do that he will, to refuse that he nill. For if heauenly influences compell or force mens actions, and their wils be led and not free, vniustly any man shall be vniust, neither can the lawes of God or men be iust ordained against wilfull [d] offenders: but God is iust, and lawes are righteous, and therfore mens actions are their owne, moued from an inward power and essence peculiar vnto themselues, and from an end and intention which is their owne. Touching those therefore that from the heauens promise to tell fortunes, to cast figures, to turne Ephemerides for natiuities, for good haps, for ill haps, successes, losses, fortunate, infortunate euents, he that hath but common sense and reason, and can thinke but worthily of himselfe, may [c] easily discouer their falshood, imposture, deceit and cousenage, howsoeuer sometimes euents may countenance; for hoodwinked happe may sometimes light vpon truth, and craft working vpon credulitie, may make any truth of any falshood. Thus farre briefly concerning the powers of the heauens ouer the minds and willes of men, their voluntary actions, their consequences and issues. Now concerning their vertue ouer the bodies and humours of the sicke and diseased: No man can deny the heauens as generall [g] and superiour causes to haue power ouer all things created vnder heauen, by whose influence and radiation all things increase, grow, liue, and are conserued, and by whose recesse all

a Secundæ causæ in natura quidem necessariæ, in voluntate inclinantes, non cogentes. Scal. de Subt.

b Si homines nil sponte, nil motu arbitrario faciunt, non erunt λογικα ζωα sed ludicra & tidenda νυρεματα. Gellius. Noct. Att.

d βελτιστης δ' ἕνεκεν ἀφεῖται τῶι αὐτεξουσίωι· τὰ δὲ ἄλλα ἰχνεύειν. Non contingit quempiam ea velle quæ impossibilia sunt aliter fieri. Arist Eth. 6.

c Calliditas neque comprensa neque percepta loquitur sed ambagiosa, inter falsa atque vera pedetentim quasi per tenebras ingrediens & multa tentãdo incidit aliquando repentè in veritatem. Gellius.

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things mourne, wither, fall and droupe. This doth witnesse the sommer and the winter, & all other seasons, which the heauens by their motion varying, bring vnto all things vicissitudes, changes, and alterations, and by their secret influence imperceptibly distill different and contrary inclinations, tempers, and affections. Hence winter, sommer, spring, and autumne, breed their peculiar diseases. Euill and maligne constellations beget plagues, pestilences, and other epidemiall contagions, which the aire as the great mother of all things breathing doth fruitfully conceiue, and plentifully bring forth. Vnto what sight or sense hath euer bene vnknowne, either the pride or splendor of the Sunne, mounting in his glorious altitude, or his eclipsed force and light somnesse opposed and abased? Who is ignorant of the monethly metamorphosis of the Moone? What thing is or can be insensible of the Cynosure, and the nipping frosts? Is not the glorie of the heauens ouer all, and are not his forces in all? Notwithstanding generall causes produce not particular effects, and the heauens are but generall [b] causes, second causes, outward causes, remote causes, mediate causes, vnto those things which immediatly fall out in the bodies of men from inward causes contained within themselues, and therfore soly hauing by their inseparate neareneſle an ineuitable and vnauoided necessitie in themselues. The inward causes of diseases are the humors of the body, which can neuer be separated from the body, because in them consisteth the life and being of the body. Therefore when either they corrupted fro their kind, or offending in qualitie or quantitie, raise diseases in the body, how or by what meanes can the body choose but be therewith affected, except it could leaue it selfe? From any outward cause which is without, and of another deuided and separate nature, separation doth free from immediate necessitie or consecution. Since then the heauens are outward causes, and remoued causes, & therefore neuer necessarily or simply of themselues affect, and the inward causes of diseases sticke nearer, and so closely touch

[b] Pendent nostra ita hæc à superioribus propter æquiuocam connexionem, non propter vnuocam effectionum communionem. Scalig. de Subt.

touch in their effects, that they suffer no interposition, it is manifest, that the heauens haue no certaine or absolute [b] power in the diseased, nor can match or equall the immediate force appropriate onely vnto the disease. The heauens indeed do oft and much also preuaile in raising, allaying, increasing, diminishing, enraging and calming the inward causes, but euer by a proportion, either with the temper and constitution of the sicke, or the humours of their bodies, whether originally bred, or after by time acquired. Saturne is therefore said a great Lord ouer melancholy bodies, in like manner the Moone ouer phlegmaticke, Iupiter and the Sunne in sanguine, Mars in cholericke, (whether in their seuerall reuolutions apart, or their coniunctions and combinations) and according to the greater or lesse proportion of their peculiar humors in the bodie, and the dispositions of the particular parts of the body, they more or lesse exercise their rule. Therefore also according as meanes more or lesse accrew to lessen or increase their proportion: so more or lesse manifestly are their effects and operations weakned or quickned. If the wise Physition foreseeing the euill approach of a maligne and Saturnine aspect, by discreete preuention abate and withdraw the melancholy humor from the body, Saturne shall thereby want a part of his [b] proportion, and as the greater abundance thereof doth necessarily more aduance and promote his efficacie, so the exiguitie thereof must needs abridge and obscure it. The like may be said of all other aspects in their seuerall destined and appropriate humours. For the constellation of it selfe simply [c] cannot effect any thing, nor can build or ruine any being, which first hath not the seminarie and prime foundation thereof in it self, both as his subiect and his meanes. And this is the true cause, that the body either by Physick reduced to iust temper in it selfe, or to an equall contemper of all the humors, or of it selfe strong and healthfull, in the most different constellations doth commonly find indifference of alteration. And this is the reason that many in the most Saturnine

e Communes causæ communes habent effectus, nec vires aut actiones particularium flectunt simpliciter aut primariò. Causas verò immediatas necessariò sequuntur effectus.

b Causæ efficientis opus augetur eius aucta substantia. Gal. in aph. 5. lib. 6. Hipp.

c Astra vim non necessitatem inferunt. Ptolomæus.

nine and deadly constellations liue, as the contrary also cause that many in the most faire and louiall die. From this vncontrouersed ground, Astronomers generally themselues aduise and prescribe meanes, both to preuent the harmes of influences to come, and also to redresse them present, and giue vnto the Physitions hand powers and remedies to command, countermand, delay, allay, and abolish. And from this reason Ptolomy himselfe, the Prince and father of Astrologie, in vnfortunate aspects doth aduise to consult the prudent Physition, and by his counsell and helpe to decline the maligne constellation. For right remedies rightly administred vnto the diseases and their inward causes, by the decree of God and Nature necessarily oppugne, allay, preuent and expell diseases, and therefore are not prescribed vnto outward [1] causes, but onely vnto the inward. And although the outward cause haply first raised or imposed the disease, yet in the cure is not that cause so much respected, but his effect (which is the disease it selfe) or the inward causes by which, and through which, the outward had admission to their effects. If the inward causes (the antecedent and the immediate) be remoued, it is a miracle, and a thing supernaturall, that there should remaine his [a] effect, the disease; but the outward cause may be remoued, and yet his [b] effect therein not follow him. Thus corrupt and hote constitutions of the aire, and constellations from the heauen, breed pestilent and hote diseases in the body, and the diseases still remain, when the constitutions or constellations are changed; but when the pestilent & hote humors, and dispositions within the body, which are inward causes, are throughly remoued, there can no such effects continue, be farther fed, or maintained. The outward cause may also be continually present, yet particular subiects or bodies, feele or [d] participate no effect: but if the inward cause grow in quantity or quality vnto the excesse, it is impossible it should not in the same moment produce the like sensible effect. For example, in some heauenly coniunctions or combinations there may arise an hydropicall constellation, though many parti-

1 Externis causis nihil præscribitur, summa tamen diligentia perquirendæ præcognoscendæque sunt vt deducant in interiorum cognitionem Gal. de Meth. Med.

a Cum efficientibus causis necesse est accidentia tolli Gal. in aph 22. lib. 2.

b Si in vna re qualibet leui causæ ratio claudicet, simul in reliquis vbi videtur abundare merito titubabit, vbique enim sibi constare debet causa si quidē vera est Gal. de dign. Pulsib.

d Qui quidem ex Solis incendio febr. citat ab agentis causæ caliditate affici Natura aptus est Gal de diff. febr.

particulars be nothing therwith affected, or therto therby inclined; but if hydropical humors or causes abound within the body, it is impossible they should there be without not only the imminence, but present cõsecutiõ of the dropsy. By these examples it is not obscure, that the heauens are a forreine inuasion, and therefore more easily admit [e] interception, and that diseases are euer to be suspected, because euer present. Where there is an vnproportioned congruitie or susceptibilitie in the bodie and humors with the heauenly inclination, there the heauens haue no edge. Where the disease hath once taken possession in the body, the necessitie of his effect is absolute and [f] vnauoidable, [g] howsoeuer the heauens or any outward causes are disposed. He therefore that finding the inward disposition, shall for the superstitious feare of starres delay with speed to seeke present remedie, or in hope of forrein supply from constellations, neglect certaine rescue more neare hand, is a foole, a mad man, or worse then either. The first is continually acted by common simple deluded people, the other patronaged by obstinate defendants of vaine paradoxes; and the third by our impudent Astrologers prostitute for gaine. I commend not senselesse morositie in the peruerse reiection of true Astronomie, so farre as is commodious for Physicke vse (which reason it selfe, expetience and all the Ancients worthily extoll) but with reason and authoritie, I dislike superstitious and needlesse [a] curiositie in the ouer-religious esteeme thereof. He that obserueth the wind, shall not sow: and he that regardeth the clouds, shall not reape, saith Salomon, Eccles. 11. 4. And I cannot but detest the shamelesse dayly coulenage and imposture, heathenishly practised by many, vnder the colour, pretext and false [b] shadowes of true Astronomy. An example hereof may not impertinently for better illustration be here proposed. A gentleman of Northamptonshire diseased by an immedicable vlcer of the reines, was moued by his friends (after my despaire of his recouerie signified

e Causa nulla siue ætherea, siue syderalis, sine patientis aptitudine agere potest. Galen de diff. Febr. 1.

f Causas immediatas necessariò sequuntur effectus. Ideoque effectus immediatus est signum suæ causæ.

g Quoties vehementiores morbi premunt aut instabunt, vt in suffocante pleuritide, angina, sanguinis immoderato fluore, extrema rasorum plenitudine, in alijs denique morbis qui nimiũ præcipites sunt, nullus astrorum delectus habendus aut cura. Fernel. de hora Phlebot.

a Optimi quiq; astronomi iudiciariã astronomiam tanquam vanam & futilẽ & nullo fundamento sabnixã postquã multũ diuque versarũt, repudiarunt. Mornæ. de verit. relig. b In præclarissima arte Astronomica curiosa vanitate in obseruationes veras se implicãte, superstitiosa & aliena inculcata reperiũtur. Camer. de diuin.

priuatly vnto them) to call the aduice of a famous Ephemerides-master, who coming vnto him, and not knowing (and therefore not considering his disease) from the counsel table of his Ephemerides pronounced, that if the patient suruiued 3. or 4. daies (which we must suppose were of an ill aspect) vntill the next ensuing Tuesday (which was, it seemeth, a fairer influence) he made no doubt of his recouerie and life. But he suruiued three moneths or thereabout, and in the interim neither did the aforesaid ill disposed starres any apparent hurt, nor the wel disposed any eminent good: but after the forenamed three moneths, the starres brake promise, the disease kept touch, the gentleman [d] died. The reason in the disease was manifest: without a new creation or generation, a part in it selfe radically, and in the whole substance perished, can neuer be restored. The disease therfore could not lie, nor all the heauens could performe either a new generation (because the patient could not again enter into his mothers womb) nor a new creation (because the world could not againe returne into the old chaos.) How vainly then did here the Astrologer gape and gaze after vncertaine starres, when the true knowledge of the disease, the cause and nature thereof (wherein consisteth an infallible ground) manifested the certaine issue? How foolishly and ignorantly (or shamelesly and impudently) did Astrologicall simple folly or intollerable imposture, either cunningly and wittingly seeme to looke aloft for that which lay neare hand below, or simply stumble ouer so plaine truth, and tumble into so ridiculous and grosse error? And thus it is apparent, both how vncertainly Astrologers [a] fable, and how certainly diseases do not lie: and who comparing the one with the other, cannot see, in which truth hath more euidence, and trust securitie? There is a sober and [b] modest vse of Astronomie, either for gene-

d Astrologi dum cœli scrutantur plagas, quod ante pedes est, nemo eorum spectat. Cicero.

a μαίνεις ἀστρολογούμενος ζητεῖτα τὰλλοθεν ἡμῖν· εἰκαίης φενδλόγοι σοφίης. ἰητρὸς ἀφροσυνὴν μαιόμενος. τόλμα δ' ἔπεστι τλήμοσι, καὶ δ' ἰδίην εἰδότας ἀλόην.

Leonid.

Transtulit sic quidam:

Vatum fidereos quisquis scrutare meatus
Dispereas, mendax non nisi vana sonas.
Obstetrix tibi stultitia est, audacia mater.
O miser & proprij non bene gnare probri.

b Syderum occasus & ortus cognoscendi à Medico artis perito, ratione morborū vulgarū & epidemiorum, quia hi temporum mutatione, tempestatumque vi suscitantur. Hippocr. lib de Loc. aere, aqu. lib Epid lib. aph. 3. b In vnaquaque regione vbi obire artem Medicam instituimus, cuiusque syderis emersus occasusque perspexisse necessarium est, quia tempora ab his anni circumscribuntur. Galen. in lib. 1. Hippocr. de Morb. vulg.

all

rall prediction, or particular accommodation vnto particular ends: both these (thereby putting a difference betweene the honest vse and false abuse thereof) Ptolomey himselfe hath bounded within that which is either manifestly naturall and according to [d] nature, or in reason [e] possible or contingent. What with these conditions Astronomie doth affoord vnto the benefite of the sicke, is to be esteemed and guided by the prudent Physition, according to particular necessities, circumstances and considerations, as either the heauenly inclinations shall seeme [f] proportioned vnto them, or they liable to those generall and common causes. Whatsoeuer doth wander further, or is extended vnto other vses then these, is not ingenuous nor proper vnto a Physition, but is abuse of time, himselfe and others, trifling vaine idlenesse, foule & vnlearned falshood.

d το φυσικον.
e τὸ δυνατὸν.
f ὧν καιρὸς καὶ τοῦτο ἰητροῦ ἔργα εἰς φαρμακείας, &c. Hippoc.

CHAP. IIII.

Of Coniectors by vrine.

AS the heauens themselues are not free from the insinuation of imposture and deceit (thus cunningly doth euill winde it selfe into the likenesse & shape of goodnes:) so is nothing almost vnder the heauen created, which is not made an instrument, a visar and baud vnto adulterate seeming, lying and couſenage. The aire, the fire, the waters, the fowle, the fish, and infinite other [a] creatures, yea their definite and single [b] parts apart, are all made prodigious inchantments and snares of ignorant minds, begetting faith vnto falshood, and trust and credit vnto vntruth. As Art vpon true and proued grounds doth promise according to good reason faire likelihood, so impostüre vpon wondered and vnknowne conclusions professeth assurance in falshood, and certaintie in impossibilitie; which while wise men contemne, credulous fooles admire and follow. Amongst many

ὑρόσκοποι:

a Hinc ἀιερμαντικὴ, πυρομαντικὴ. ὑδρομαντικὴ. ἰχθυομαντικὴ. φυλλομαντικὴ. κρυσταλλομαντικὴ. ἀλφιτομαντικὴ. κριθομαντικὴ. βολιομαντικὴ, &c.
b Hinc Extispicia ἡεπατομαντικὴ, φυσιογνωμονικὴ. Magia διὰ χειρολόγου, &c.

ny other, the inſpection of the vrine is in this kinde too commonly moſt palpably abuſed by many that carrie the name and badge of learning. It is a common practiſe in theſe dayes, by a colourable deriuation of ſuppoſed cunning from the vrine, to foretell caſualties, and the ordinarie euents of life, conceptions of women with child, and definite diſtinctions of the male and female in the wombe; which while impudence doth gloriouſly ſet forth, the common ſimplicitie doth worſhip and reuere. It is vnknowne to none learned, that the vrine is truly of it ſelfe and properly[e] indication of no other immediate diſpoſitions, but ſuch as are of the veines and liuer, the bloud and humors; the antecedent cauſes of diſeaſes, and the naturall facultie giuing onely[f] coniecture at the diſeaſes of other parts by conſequent, by the knowledge of the[g] common and antecedent cauſes of all diſeaſes. Erroneouſly therfore the common ſort imagine, that in the vrine is contained the ample vnderſtanding of all things neceſſary to informe a Phyſition, and from thence common expectation doth generally deceiue it ſelfe in the proofe of a Phyſition by his iudgement of the vrine. Vnto the ſatisfaction of a Phyſitions knowledge, are many wayes and helpes beſides the vrine, as materiall, and in many caſes of more ſpeciall moment, neceſſitie and vſe. In the pulſe[i] are properly and ſoly apparent manifold medications, which in the vrine Lynceus himſelfe could neuer ſee. This is the cauſe that many euen vnto the laſt moment of a languiſhing life, continue in their vrine not onely no ſhadow of danger, but faire and flattering formes of lying ſafely, the pulſe[i] onely by it ſelfe forewarning the miſchiefe. The animall facultie, the affections of the third region, and habite of the bodie, and many other particular parts haue their peculiar[k] excretions, which onely keepe the propertie of their indication

e Vrina primò & per ſe verè & propriè antecedentes morborum cauſas, affectus partium naturalium ſecundæque regionis indicat, tum venarum, renum & veſicæ. Galen in Prorrhet. Hipp. comment. 2.

f Coniunctas morborum cauſas extra venas, affectus tertiæ regionis, pulmonis, cerebri ex accidente & incertò vrina monſtrat: affectus hepatis, venarum, renum manifeſtè & ſine dubio demonſtrat. Galen in Prorrh. Hipp.

g Plethoræ ſcilicet & Cacochymiæ à quibus omnes morbi primum fiunt, deinde fouentur.

i Prognoſtica quibus præuidemus ſitne moriturus æger, aut conualiturus, certa ſumuntur à pulſu, qui vitalium & ſpiritualium partium affectus arteriæ pulſatione monſtrat euidenter. Galen. lib. de decret. Hipp. & Plat. k Omnes quæ nutriuntur particulæ excrementum aliquod creant, vtique non negamus. Galen lib. 1. de nat. facult.

vnto

vnto themselues, communicating no part [l] vnto the vrine: neither is the iudgement by the vrine euer infallible, or [m] not deceiuable, euen there where it is properly and soly allowed chiefe esteeme, diuers impediments both positiuely and priuatiuely forestalling his right estimate: positiuely either by assumption of diuers meates, [n] drinkes or [o] medicines, or when diuers diseases [p] concurring in the bodie, together send downe their seuerall or contrary recrements into the vrine, and thereby confound the true iudgement of any of them therein; or thereby priuatiuely, when either by stoppages (which diuersly happen in the tortuous windings and turnings betweene the liuer and the veines, and conduits thence descending vnto the reines and bladder) the substance, colour and contents of the vrine are [c] intercepted, and the thinne aquositie oft onely issueth by so straight a percolation, as can carrie no signe, no sight or shew of the naturall estate of the vrine in it selfe; or else when the naturall heate withdraweth it selfe vnto some interior [d] intention of nature within. When therefore the vrine descendeth in his owne substance, quantitie, qualitie and contents, without impediment or hinderance, it is a certaine, proper and true demonstration of the true affects of the liuer, veines, the second concoction, and of the diseases of those parts which in his descent it washeth, and giueth vnto the wise Physition an vninterrupted certaine iudgement of it selfe, as when it descendeth in borrowed [e] liquor and colours, it reporteth rather his rubs and interception by the way. Hence the learned Physition, either by the first immedialy instructeth himselfe to a direct opposition vnto the discouered disease; or by the other, finding the impediment that hindered the

l Sic sudor succorum qui in toto corpore abundant nota est: vrina verò succorum qui in vasis. Gal. de sanit. tuend. lib. 4.

m Nos autem ingenuè fatemur ferè totam partem semeioticen in vrinis esse coniecturalem, sed coniecturæ in multis sunt artificiales, quæ proximè accedunt ad veritatem. Rondelet. de vrin.

n Alteratur sæpissimè vrina nouissimè sumptis Rhabarbaro, Terebinthina, Violis, &c.

o Vrina immoderato potu facilè diluitur, & aliena permissione conspergitur. Fernel. de vrin.

p In eodem corpore sæpe plures occurrunt morbi, compositi, implicati, connexi, congeneres, degeneres, contrarij, varij.

c. Hoc indicatur in ἀφιστάσει λίαν, in valida renum obstructione à grumo, calculo, lenta & viscida pituita, in generali etiam obstructione à crapula, ebrietate, plethora. d Hinc in apostematibus interni vrinæ apparent sæpe tenues & vix coloratæ. e In ægris sæpe transmittitur aliena materia ad vrinas tum critice tum symptomatice, in sanis per proportionem correspondet bibitis & assumptis vrina. Actuar. lib. 1. de iud. vrin.

right vnderſtanding and diſcouerie, he thereby informeth himſelfe to remoue that impediment, or elſe finding it thereby vndiſcouerable, ſearcheth it by another diſquiſition or inueſtigation, by another way or method, vntill he haue attained the right end of a true Phyſition, which is the prudent reſcue of the diſtreſſed life and health, and not the falſe trumpe of his owne vndeſerued praiſe, promoting vnworthineſſe to gaine & lucre. Thus he neither deceiueth himſelfe with vaine expectation, nor others with lying profeſſion, but diuerſly in both maketh a prudent and good vſe of both, according to the indication, whether certaine and vndeceiuing, or doubting & ambiguous. And as the ends are diuers, of thoſe that view the vrine to coniure vp wonders, and thoſe that eſteeme the vrine to detect the diſeaſe for the good of the diſeaſed: ſo are their vnderſtandings differing, the one truly [a] directed by reaſon and iudgement, the other by nimbleneſſe of couſenage and circumuention of ſimplicity and ignorance; whereof the chiefe vſe is not the benefite of the ſicke, but the colour of fraud and comodity by deceit. Touching the oracles of Fortune pretended in the vrine, and their floating fauours in ſo low an ebbe, thoſe that too commonly in their owne experience find good drinke to ſteale their wit out of their braine, may haply imagine it thence deſcended into the vrine. I leaue them there to ſeeke it, that want it ſo much, and deſerue it ſo litle. The mention is vnworthie mention. Concerning the looking of vnborne babes in an vrinarie glaſſe, and the making of old fooles in loue with their owne reflexion: to vnmaske the common illuſion in this kind, I will briefly point vnto the diſcouerie of the folly, whereinto entring their ſerious cogitation & due recognition, they may more amply after exerciſe & ſatisfie themſelues, whom their owne fatall ſtupidity doth not detaine, or reſolute obſtinacie preoccupate. The conceptions of women, together with the accidents accompanying the ſame, do neceſſarily bring forth generall alterations vnto the whole body, partly by the conſequent ſtop-

[a] Artes improbæ apparens bonum, veræ verum bonum comparant. Galen.

pages

pages of the body, and partly by distracting the naturall heate and spirits from other parts vnto that new intentiō, whereby is added either quantitie or qualitie, or both vnto the bloud and humors, and from thence the vrine receiuing different tincture & substance doth manifestly report the ods. Yet for that this sodain productiō of change in the body issueth from conceptiō only by accident, therof being truly and immediatly no cause it selfe, but an occasion onely mouing other causes, as commonly or more cōmonly moued, both by diuerse kind of other obstructiōs beside, & also by other distractions of the naturall heate & spirits, by criticall intentions, concoctions, & maturations of diseases; therfore is the confused alteration of the vrine found vpon conceptiō indefinite, & can be no special note of cōception. This is also further manifested by the alterations and effects themselues following conception, which not onely in differing bodies, but in the verie same, are seldome the same, but cōmonly farre vnlike, yea and oft contrary at one time from themselues at another. This women themselues in their owne experience must needs witnesse, seldome obseruing the changes of bodies after cōception in all alike, & oft each in themselues finding the particular manners of their owne alteration farre discrepant. This their oft deceit in themselues, mistaking, and vncertaintie in themselues commonly doth testifie, sometimes suspecting thēselues with child when they proue diseased, sometimes doubting diseases being only with child. Since then conception is neither in it selfe a sole, nor a separate cause, nor any true immediate cause of the alterations of the body following therupon, but onely the occasion mouing other causes, and those causes are as indifferently also moued by many other occasions besides vnto the same effects, their generalitie doth discharge their proprietie in this particular, and the common indication in the vrine any speciall signification proper vnto conception alone. This demonstratiuely proueth the vncertainty of the signs of conception that are common with other in the vrine.

Vrine is not of speciall note of Conception.

Now concerning the ſmall certaintie of the ſignes that are therto ſuppoſed peculiar: the inward diſpoſitions and affectiõs of inward parts, which by the outward ſenſe cãnot be deprehended, are by three [f] waies or meanes ſoly to be detected. The firſt is the action or function proper [g] and inherent in the partie. The ſecond is the proper [h] excretions proceeding from the partie. The third is a diſtinct feeling or [i] paine in the part. The proper functions of any part can neuer be diſioyned from the part, and therefore appeare not in the vrine. Paine or other ſenſe & feeling are euer vnſeparable companions with their patient parts, whereof the vrine hauing no ſenſe, can haue no part, and therefore therein alſo is vnſignificant. It onely then remaineth, that the affection and conception of the wombe ſoly doth diſcouer it ſelfe by the determinate excretions therto peculiar. The peculiar excretiõs of any part do bring teſtimony vnto the truth of their indicatiõ, either by the [a] cõcomitance of part of the ſubſtance of the part, or of part of ſome ſubſtance either naturally, or by ſome ill diſpoſitiõ adherent to the part, or of the ordinary recrements of concoctions, or other preparatiõs, or operations of nature in the part. Whether excretions in al theſe kinds proceed frõ the womb, & how & with what differences & diſtinction, it is not here neceſſary to determine. It is ſufficiẽt that the proper indicatiõ of the diſpoſitiõs of that part muſt neceſſarily be derined from the excretions therto appropriate: which therfore proueth the vrine no right prognoſticator of any affectiõ therof iſſuing frõ other & different veſſels. It may be obiected, that by the contiguity of the wombe & bladder, and the neare termination of their extremities, the expulſiue facultie of the ſeminarie veſſels, mouing ſometimes with the vrinarie, may thereby mixing their recrements connexe their indications. This is true, yet not alwaies, but rarely and ſeldome true, and therfore vncertainly hapning doth doubtfully promiſe or ſignifie. The expulſiue motiõs and offices of the ſeminarie parts are not ſo ordinarie, ſo frequent, ſo common, as the vrinarie, neither doth their

f Partem interiorem affectã indicant Actio læſa, Dolor vel ametria in excretis aut retentis.

g Ea pars per ſe aut per conſenſum laborat cuius functio eſt læſa.

h Excreta naturalis œconomię fideles nuntij.

i Vbi dolor ibi morbus.

a Quicquid è corpore excernitur vel eſt toto genere præter naturam, vel de ſubſtantia partis affectæ, vel parti adnatum, vel coctionis excrementum.

raritie in their motion alwaies then meete or consent with the vrine, and sometimes also meeting therewith, it giueth notwithstanding impertinent indication vnto the inquisition of conception, other common [d] recrements after conception, no lesse or rather more descending then those which are onely consequents of conception. And thus is made apparent the falsehood and deceit of the ordinarie profession of the prediction of conception by the inspection of vrine, which also the most [e] ingenuous and iudicious writers and authours from their owne long proofe & experiẽce haue euer generally exploded as impious imposture. The true Artist doth promise nothing beyõd that which reason doth demõstrate, & art habitually performe: the deceiuer by faire pollicitations bewitcheth simple credulitie, ridiculously to delight in his owne wrong and grosse collusion. It is verie worthy note and memorie, that a great and learned clearke Cornelius Agrippa, retracting his former wont therein, doth ingenuously confesse of his affectation and circumuention of common admiration by his supposed magicke and Astrologicall skill, and it doth well fit and settle instruction and satisfaction in this our particular also, though of another kind. I haue bene (f saith he) from my childhood by my parents carefully instituted in Astrologie, and in riper age and vnderstanding afterwards spent therein no small time. At length by long and certaine proofe I found it wholly compound and founded of meere fictions, and toyes of vaine imaginations: wearied therefore and grieued with my time and study so long and so idlely spent, I laboured to cast away the irkesome and vnpleasing memorie thereof out of my mind, and neuer in my thoughts to entertaine it. But the violent and forcible importunacie of great and mightie Potentates,

d Indicant mẽses albi grauidarum qui sæpe in bonis habentur, rubri etiam qui sæpissimè per anastomosin venarum exteriorum cerui cis vteri & crurales dicuntur fluidi sunt.

e Veteres Græci omnes omnino prætermiserunt mentionem signorum conceptus in vrina. Mongius & Costæus in annot in tract. Auicen. de vrinis.

e Vrinarum inspectione abuti ad præsentiendum an mulier conceperit vel non, impostorũ est, non medicorum, licet permulti nugas in id genus cognitionis & cautiones scripserint. Ioannes Lebon. de therap. puerp.

e Vrinam de impregnatione nil certi significare omnes antiqui crediderunt, ideo de hac re nullas notas reliquerunt. Nam cum fœtus sit extra venas & de venoso genere tantùm indicet vrina, non potest aliquid certò indicare, nisi adiunctis alijs. Rondeletius de vrinis. vahio.

f Ego quoque hanc artem à parentibus puer imbibi, deinde non modicum temporis & laboris in ea amisi, &c. Vide reliqua ex authore tractatu de Astrologia. Vide in marg. c. 3. p. 101.

(who vſually preuaile to abuſe great and worthie wits vnto baſe arts and offices) againe compelled me vpon the ſame rocke, and my owne priuate profite againe inticed me to thinke it dutie and honeſtie to make profitable vſe of wilfull folly, and with toyes to pleaſe theſe that ſo much deſired toyes. The ſame Apologie for the exerciſe of vrinarie [e] diuination, their owne conſciences vnto themſelues do make that vſe it, but they loath the example, and truth is hatefull becauſe incommodious. It was ſometimes my happe to witneſſe the free profeſſion of a dying Phyſition vnto this point. He inhabited Northampton many yeares, was in nation Iriſh, in manners homely, in learning of mediocrity, but in the auguration by vrine of conceptiō was generally reputed excelling, and in a fortunateneſſe therein oft poſing ſome better learned. Three or foure daies before his death (expected and knowne vnto himſelfe) while by his owne earneſt requeſt then (as oft before) I was preſent, motion was made vnto him that he would commend vnto poſteritie that skill by which hee liued with many ſo much eſteemed and admired. His anſwer was free and ingenuous, to this effect: It is vnworthy poſteritie, vnworthy the name of Art. I haue long with the felicitie of a good opinion exerciſed it, and with tried certaintie know it vncertaintie, and certaine deceit. Simplicitie is euer ready vnwittingly to betray it ſelf, and it is eaſie to him (that is therein much and continually exerciſed) in common people palpably to ſee their ſimple hearts, in their eyes, in their geſture, in their countenances, and other circumſtances, of themſelues vnobſerued and vnconſidered. I haue ſometime by good hap bene fortunate in my predictions by vrine, of conceptions, which becauſe when it ſometime happened, it ſeemed a wonder, it therefore was euer largely tranſported many waies, and much buſied and employed common talke. I haue proued therein an hundreth fold more often and more commonly in mine owne knowledge [f] falſe, yet becauſe to erre was no wonder, (and therefore not ſo much wonderful)

[e] Præſtigiatorę opinionem meritò referūt, qui non ex ſpeculatione medica, ſed ex diuinandi quapiam arte in morbis prędicunt. Gal. lib. 10. de ſimp. Med. facultat.

Hiſtoria.

[f] Temerè, callidè, & aſtutè dicta aliquando incidunt in veritatem ſed quę vera dicunt præ cæteris quę mētiuntur non eſt pars milleſima. Gellij dictum de Aſtrologis.

either relating or obseruing) as also for that it was for the most part but priuatly to some few knowne, and oft times also the shame of illusion in the most put the report thereof vnto silence, the contradictorie instances still died vnremembred, but fame and opinion suruiued and prospered. It euer excused my deceitfull custome vnto my selfe, that I deceiued none but such as either desired or deserued it, who by their insidiation of the proofe of my skill either prouoked it, or by their vnreasonable earnestnesse extorted it. In this and other the like, some few dayes before his death, he thus g died vnto his former life, and liued vnto his soule and sauing health. And thus it is manifested, both by reason and also by the last testimonie of dying experience, how the vrinary diuining for prediction of conception, forsaking the brighter streames and clearer fountaines of detecting truth, doth hide it selfe in the puddle water, there laying shining baites for dazeled fish. The more silence, the better fishing; lest therefore I may haply too much preiudice the pleasing spoile of willing fooles, I will thinke that which hath bene alreadie said vnto any other, sufficient intimation, aduising honest minds from the indicious Physition, by the plainest information to draw the h directest counsell, lest by the vaine proofe of a deceiuing worth, seeking that is not, they lose that might be more proper and pertinent vnto their health.

g Vixit qua voluit viuere parte magis.

h Incertam & plerunque dubiam mercedē referet qui periclitatione Medicos tanquam vates augurari coget. Consultor verō prudēs & fidelis sani consilij fructū percipiet. Fern. de vrin.

CHAP. VI.

Of Trauellers.

AS from all parts of the world true knowledge doth fetch home his substantiall grounds to enrich it selfe; so falshood and lying imitation doth likewise deriue deceiuable colours to beguile the imprudent. Hence vnder the name of Trauellers supposed much knowing, by much seeing of things worthy to be knowne (the common expectation of wonder gi-

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Of Trauellers.

AS from all parts of the world true knowledge doth fetch home his ſubſtantiall grounds to enrich it ſelfe; ſo falſhood and lying imitation doth likewiſe deriue deceiuable colours to beguile the imprudent. Hence vnder the name of Trauellers ſuppoſed much knowing, by much ſeeing of things worthy to be knowne (the common expectation of wonder gi-

giuing glad entertainment, and desire of noueltie ioyous welcome) insufficiencie clothed with this outward figure of sufficiencie, doth oft enter into the rights of better desert, and by casuall positing some few, deceiueth most, and ruineth many. Trauell is required in a Physition, not as any part of his essence, but as an ornament, receiuing the essence and perfecting of it selfe from the essence and perfection of a foreseene and continuing vnderstanding. The generall theory and speculation of any knowledge or science whatsoeuer, is in no soile or countrie a stranger to them that duly and truly seeke it, nor doth vnderstanding meete, or is taken vp in high waies; but to the most secret retired thoughts reflecteth the brightnesse of his true worth, and from the perfect fulnesse of time, and thence accomplished brightnesse of his beames doth seasonably breake forth, and soly giue the rectified perspectiue of particular obiects. In the occurrents of trauell, it is indeed the sense that conducteth the obiect to the vnderstanding, but it is a pre-existing power and abilitie in the [d] vnderstanding it selfe that rightly iudgeth and disposeth the [e] obiect. If therefore the vnderstanding be either in it selfe originally defectiue, or by want of time vnsetled, or by precept and doctrine not habitually formed; the sense may truly, rightly and continually present, but the vnderstanding shall either falsly or not fully apprehend, distinguish, digest or dispose, whereby diforder in want of right method, doth rather multiply confusion then increase right vse. Hence many things worthy notice escape ignorance, vniust reductions are commonly miscarried to improper subiects, good vses are vnseasonably or vnreasonably wrested, mistaking obuious, right estimates either for the most part vnobseruedly ouerpassed, or casually well hapning. For where wisedome doth not leade trauel forth, knowledge guide it on, prudence accompanie it, good desire vphold it, the true end perswade and call it forth; folly easily seduceth, and depraued ends peruert the right fruition. Hence we see commonly many trauell farre, and bring home

d Ἐπιστήμη γὰρ τοῦ μὲν διανοητικοῦ ὄργανον ἐστιν. Scientia est intellectus instrumentum. Aristot.

e Res ipsæ sæpe aut præposteræ, aut confusæ, aut falsa specie solet sese offerre.

home litle. Some make ſwift aduenture, and ſlow returne, with late repentance. Some bring home more then they would, ſome more then they ſhould; and all that begin trauell with raw iudgement, for the moſt part come home perpetually after drunken with opinion. Different countries, aires, people, cuſtomes, manners, zones and climates, do fruitfully expoſe commodious conſideration vnto thoſe whoſe iudicious view and exchange doth know rightly to entertaine them in the way, and in many examples of many worthy Phyſitions; the benefits thereby haue euer bene conſpicuous. Amongſt the reſt, Galens induſtrious commutation of diſtant regions, by his owne writings are not obſcure. But he that entreth into Galens trauels without Galens [f] mind, may exceed him in the paines, but ſhall neuer come neare vnto him in the fruite and worth. This is the reaſon that our common trauelling Phyſitions for the moſt part (the learned onely in all places and countries worthily purchaſing vnto themſelues due reuerence) do oft from beyond the ſea bring home ſtrange preparations and medicines; but litle wit and diſcretion ſafely to vſe them; by the great opinion of farre fetched wondes diſtracting and couſening the needfull inquiſition of a more inward worth in themſelues to warrant their accommodation, without which, both heedleſſe proofe and needleſſe vſe, do oft find in the beſt excellence a harmfull goodnes: and howſoeuer haply commending it ſelfe in his owne propertie and vertue, yet oft ſtinging vnto the heart buſie, vnneceſſarie and vnaduiſed medling. It is growne ſo common in theſe daies to entertaine [d] fugitiues vnder the former pretexts, that it ſhall eaſe my paines to report the miſchiefes, being growne too common to need any other notice then their owne vglineſſe, each poſt proclaiming their woodden worth, and their painted clouts euery where hanging vp their ragged [e] executions. It is vſual with theſe men, mouing their wandring and vncertaine ſteps from place to place and from towne to towne, by faire deluding promiſes and pollicitations to draw the [f] liues of ſimple

f Cœlum non animũ mutant qui trans mare currunt. Horat.

d Quia inopes ſunt & indocti in patrijs ſuis viuere non poſſunt bene noti. Galen. de ſui temporis pſeudomedicis, lib. prædict.

e Cyclopum crudele genus, Viſceribus miſerorum & ſanguine veſcitur atro.

f Hoc ſolo à latronibus differentes quod in vrbe non montibus ſcelera perpetrant. Gal. lib. prædict.

credulous men, for their owne gaine, into their owne hands; and after they haue by their common desperate courses prouoked and drawne foorth vnwilling death (when they see him coming) to runne away, and to leaue the miserable beguiled innocent in his angrie iawes, to answer their rash and needlesse chalenge. The wiser sort haue better learned to know them, but the simple are still their prey. It necessarily now followeth vnto the generall conclusion of all that hath bene before said, that both the trauels of the mind, and contemplation in the former tractates mentioned, and also the change of places and countries here specified, with all other sense-informing meanes and inquisitions of knowledge and science, without precedent right institution, and setled incorrupt seeds of select vnderstanding, shall all euer doubtfully, and for the most part lamely succeed vnto timely growth or ripe perfection. For knowledge must euer go before industrie as a guide, and particular practise follow generall rule, which he that hath not first in mind fully and truly conceiued, must needs want the idea that formeth an vnderstanding action. And thus hath it hitherto appeared negatiuely, now it followeth affirmatiuely, where true election may make right choice of a good Physition.

g Quod non cognoscantur ab omnibus, hoc ipsum malitiam naturæ ipsorum auget, & vsque ijs insidiantur qui ea quæ versutè semper perpetrant non norunt. Galen. lib. prædict.

The end of the second Booke.

THE

THE THIRD BOOKE.

CHAP. I.

The true Artist his right description and election.

THe corruptible condition of all things in [a] ſubſtance, & perpetuall mutabilitie and alteration in [a] accidents, doth euery moment beget ſuch diuers oddes and differences in the ſame things, that their former conſiderations and reſpects, can neuer conſtantly, truly, and indeed long continue them to be the ſame. Hence by viciſſitude it ordinarily cometh to paſſe, that of thoſe things whereof lately ſeeemed certaintie, thereof by continuall acceſſe of different accidents and circumſtances, is againe begotten [e] vncertainties. That which late ſeemed neceſſarie, in an inſtant becometh caſuall; that which was true, now falſe; that which was good, now euill, and that which was poſſible, oft impoſſible. Neceſſity & this vncertainty of all things, doth driue men that deſire with more likely certaintie, through prudence to guide their actions vnto the ſchoole of contemplation of the world, and of the generall reuolution of all things therein, (which is true Philoſophy) that thence by long ſtudy and diligence obſeruing to know and diſtinguiſh what is in nature, and the ordinarie viciſſitude of all things, according to ſeuerall ſeaſons, circumſtances and ſubiects, meanes, meaſures, and manners variouſly, now true, then falſe; now neceſſarie, then

[a] Hæc ἀλλοίωσις illa ἀλλόωσις.

[e] Quin res, ætas vſus, ſemper aliquid apportet noui, vt quæ te ſcire credas, neſcias, & quæ putaris prima in experiundo repudies. Terent.

then caſuall, now abſolute in it ſelfe, now conditionall, with ſuppoſition, and by accident, now poſſible, now impoſſible; they may informe themſelues from tried and approued knowledge; where with certaintie is ſafe to [f] reſolue, how in vncertaintie neither to [g] neglect the leaſt hope, nor to ouer-weene the beſt good happe: how to endeauour in that is poſſible, how to obſerue neceſſitie in that is impoſſible, prouidently how in caſes of vrgence and ſerious counſell, to forecaſt and husband occaſion and opportunitie, that ill hapsharme not, vaine hope deceiue not, time beguile not, aduantage eſcape not, vncertaintie preiudice not, occurrents preuent not that good which according to reaſon and the deſtined iſſue in nature, diligent endeauour may otherwiſe effect. This is the ſumme of art and prudence. This is the vſe and perfection of reaſon in man, without which man muſt needs be as the brute beaſt, voide of vnderſtanding, dwelling in perpetuall blindneſſe, darkneſſe and confuſion, without diſtinction of good and euill, true and falſe, without conſultation or election of the one or other. Without the knowledge of nature our life is death, our ſight blind, our light darkeneſſe, and all our waies vncertaine. He that knoweth not the qualitie of the fire, can neither ſeeke comfort by the warmth, nor feare the ſcorching. He that hath not obſerued nature in the water cold and moiſt, ſhall neither needing their contemper thinke of their vſe, nor ſubiect to their danger decline their hurt. Who hath euer bene ſo blind, that hath not claymed reaſon [e] for euerie action, both as natures common light and rule in all things, as alſo his owne eye and [f] hand to guide him vnto the vnderſtanding thereof? For there is * reaſon in nature, and reaſon of vnderſtanding. Reaſon in nature is the conſtant courſe and [g] order of nature according to which ſhe gouerneth and ordereth all things. Reaſon of vnder-

[f] Bona conſultatio è ſumma tatione eruit conſilia, & hæc eſt rectitudo conſilij. Ariſtot. Eth. 6.

ὁ δὲ βουλεύσασθαι ζητεῖ καὶ λογίζεται. Qui conſultat quærit & rationem ſubducit. Ariſtot. eth. 6.

[e] Ideo Plutarch. δεῖ παιδὸς ἀγωγὴν συνδιδόναι μαθήσεσιν καὶ λόγον. Rationem & Diſciplinam. καλῶς δὲ τὸν λόγον μαθήσει, &c.

[f] Ratio manus intellectus. Scal.

* Quæ virtus mouet eor, quæ mutat ſuccum in cibos, quæ diſtribuit, quis dicat id ſine ratione agere? Sine ratiocinatione quidem non ſine ratione. Scalig. de Subtil.

[g] Natura eſt ratio Vniuerſi. Scalig.

ſtan-

ſtanding is that [h] light and eye of the mind, whereby is diſcouered what is according to reaſon in nature, good & euill, true and falſe. Thus the reaſon of man hath his excellence and perfection, conſiſting in finding out and vnderſtanding the excellence and perfection of [i] reaſon in nature. This is the top and heigth of all humane wiſedome, knowledge and learning. Hereby is diſtinguiſhed the ſubtile [k] and wiſe from the meane vnderſtanding, from the foole and idiote; the counſell of the prudent, from the raſh and vnaduiſed; the ſharpneſſe of wit and diſcerning vnderſtanding, frō ſottiſh amazement & ſtupiditie. Hence are onely ſetled and cleared all doubts, difficulties, and ambiguities, by which otherwiſe for euer men remaine voide of counſell and of truth. Hence it cometh to paſſe, that as men more or leſſe earneſtly ſeeke the wiſedome, order, and reaſon of nature in her diſpenſation of the whole world, and therein more or leſſe diſpend their ſtudious paines, ſo they diuerſly obtaine anſwerable meaſures and proportions therein, growing in wiſedome more or leſſe according as they are more or leſſe of generoſe deſire and ingenuous [d] exerciſe therein. The order of nature in all her works is [e] conſtant, full of wonder, and vnchanged truth in the continuall [g] cohesion, ſequence and fatall neceſſitie of all things, their cauſes and effects: wherein therefore how the Almightie Deitie hath commanded all things by an vnchangeable law to be ordered, is both true and neceſſarie wiſedome to vnderſtand, and the true [f] patterne, rule, and ſquare of euerie diſcreete, ſober, and wiſe deſigne and conſultation. Hence vpon the principles of nature ſtand euerlaſtingly founded all arts & ſciences. For ſcience is the faithfull and truly ſtudied apprehenſion of the mind, of the neuer [h] deceiuing generall grounds in the generall diſpenſation in the nature of all things: and

h Ratio eſt vis animæ quæ mouet ſe ab effectibus ad cauſas inueſtigandas & viciſſim à cauſis ad ea quorum illæ cauſæ ſunt. Scal. de Subtil.

i Quid eſt Ratio niſi Naturæ imitatio? Senec.

k Solertia eſt acerrima coniectatio ex iudicij ſummi adytis penitius eruta. Ariſtot. eth. 6.

d ὅτι τὸν ἀκριβῆ σκοπὸν ἢ τὸν διδάσκαλικώτερον τῆς αἰτίας, σοφώτερον ἴσως, &c. Qui rerum cauſas & Naturas maximè dijudicat & docet maximè ſapientem iudicamus. Ariſtot. metaph. 1.

e οὐδὲν γὰρ τῶν φύσει ἔστιν ἄλλως ἐθίζεται. Nihil eorum quæ Natura fiunt aliter aſſueſcit. Ariſtot. eth. 2.

g Eſt enim naturalis ordo

συνεχὴς διακοσμήσις omnium rerum, ex æterno alijs ad alia conſequentibus incommutabili manente eiuſmodi complicatione. Gellius, Noct. Attic. f Natura dux optima. Naturam ducem ſi ſequamur, nunquam aberrabimus. Cicero. h Scientia eſt conueniens, firma, & nunquam à ratione declinans cognitio. Galen. in Medico. opt.

art is the learned and skilfull habite[i] of imitation thereof in humane action. And all true arts thus founded vpon the vndeceiuing grounds of nature, in themselues are euer certaine[k] and infallible, whose rules although discretion according to circumstance may continually diuersly vary, yet can no[l] time nor circūstance euer or at any time abrogate. Hence aboue all other arts & sciences the art of Physick must needs be most excellent and true, because it most continually conuerseth with nature, as her prime & proper subiect, and beyond all other most immediatly dependeth vpon the perpetuall study, view, & obseruatiō of nature, & the continual consultatiō with nature in euery actiō. For it is requisite in a cōpetent Physition, that he be truly able & fully furnished to be vnto nature a gouernor & moderator to preserue her, to conserue her, behoosefully to dispose & [d] guide her in her best and righteſt way, not only of being, but of being well, & well continuing. It is also requisite he be able as a prudent minister with knowledge to prouide & reach vnto her [e] all needfull helps, and to remoue from her all harmefull impediments. Lastly, he must be a faithfull friend in her necessitie, needfully assisting, helping, and comforting her. And how can he duly performe these things vnto nature, that truly and perfectly knoweth[j] not nature? Aboue therefore and beyond all other Artists the Physition immediatly hath need & vse of exquisite knowledge of nature. For since he is deputed to be helper and restorer of particular nature, how can he for that end but become scholler and imitator of the generall? For as all particulars do euer participate the nature and kind of the generall, and are therein comprehended, so besides that which vnto euerie indiuiduall nature is specially proper, there is an essentiall[l] propertie in it belonging vnto the generall: without which as the particular cannot be at all, so therefore is euer an eye, a respect and reference to be had, that those things which for the good of the particular are

i Ars est habitus cum ratione factiuus. Eth. 4.

k Ars medica quoad naturam propriam theoremata & præcepta Artis indubitatæ est fidei, vera, firma, stabilis, Naturæ principijs semper cōsentanea, solùm quoad subiecta varia, medentium operas, & inde euentus instabiles coniecturalis. Galen de Sect. opt.

l In medicina perpetuum est quod sequi debeat, non semper perpetuum quod sequi conuenit. Celsus.

d Hæc est ὑγιεινὴ sanitatis tuendæ consilum, & προφυλακτικὴ

e Medicina est adiectio necessariorum, detractio inutilium. Hippocrat.

ĩ Physiologiæ necessitas perpetua medico non ad discendam modò sed ad exercendam quoque artem. Galen. de Med. opt.

1 Species generis, indiuiduum vtriusq; naturam participat, vtrunque & indiuiduum & speciem genus & facit & comprehendit.

considered

considered or consulted, may neuer be disproportioned frō the generall: which he that knoweth not, cannot consider. He therefore that shall rightly and prudently dispose for the good of any man, ought as well to know and aduise what and how he participateth with the generall condition, as not to be ignorant what is peculiar [a] vnto himselfe. For if he know not the [b] generall kinds and natures of things, what powers, faculties, priuiledges, prerogatiues, properties, indowments, belong indifferently to all, as well as differently to the speciall, he shall oft omit and ouerslip a larger portion offered in the common good, then any specialtie shall after recompence or counteruaile in it selfe. Contrariwise also, if he onely know the general, and vnderstand not to compare, consider, apt and fitly sute it vnto the [d] particular, he shall neuer from the common deriue thereto ought pertinent or truly accommodate. It is necessarie therefore a Physition vnderstand both what nature hath allowed man in vniuersall, with all other things, and also no lesse what proper to himselfe, and inclosed in his owne. For if he know not nature in her special kind, [e] when her self is separate and free from other implications, how shall he iudge or know her iust reduction thereto, when he findeth her oppression requiring his assistance to bring her home vnto her selfe? Neither must he here onely consist, but must farther view and consider, what God either in heauen or in earth, in the whole world, or the wide ocean, from all the elements or elementary things hath ordained for any good or vse of man. For as God hath created all things for the good of man, so hath he appointed the Physition to fit and accommodate all things vnto the necessitie and need of man, and hath farther also deputed him to supply vnto man euen those things which [g] nature her selfe oft times cannot. Nature

a Huc spectat ἰδιοσυγκρασίαι specificæ differentiæ, & proprietates rerum occultæ.

b Sed & Medicus & exercendorum corporum magister optimè singulorum curationem̃que habuerit, si genus vniuersum cognouerit. Nā qui bonus artifex & ad res percipiendas & cōtemplandas idoneus effici velit, ad genus vniuersum illi progrediendū est, atque in illo cognoscendo elaborandum. In hoc enim scientias positas esse scimus. Aristot. Eth. 10.

d Vniuersē enim ei qui febre afflictatur inedia & quies vtilis est, alicui autem fortassis inutilis. Aristot. Eth 10. κατὰ μὲν τὸ ὅλον ἀγαθὸν, ἀλλ' οὐ πρὸς ἕκαστον, &c.

e Qui ignorat corporis affectum secundùm naturam à quo actio producitur, prorsus cognoscere non potest affectum præter naturam à quo actio læditur. Galen. de meth. med.

g Natura non potest aratro boues iungere, nec illorum opera terram scindere, arte vtrunque fit. Scalig.

can-

cannot either open the necessarie veine, or ventilate or euacuate the corrupt bloud from the bruised part, or in the right and behouefull quantitie. Nature cannot with election or regularly purge the right and proper humor, fitting the cause and necessitie. Nature cannot fetch home from the fields and mountaines her medicinall herbes, fruit, wood and plants vnto her owne necessitie; but Art transporteth them vnto her at seuerall seasons, and for seuerall needs. Nature cannot decoct, infuse, compound, mixe or prepare her rootes, mettals, or other drugs and simples, in number and nature infinite; but Art is vnto her benefite and seruice therein accurate. As therefore the Physition must euer haue Nature for his chiefe [d] counsellor, so must he euer againe be sufficient and able substitute and [e] helper vnto her. Not to speake of his excellent subiect (which is the life and health of mankind) his diuine direction in his calling (led by the vnchanged order and wisedome of God himselfe, manifested and set forth vnto him in the structure and great frame of heauen and earth) doth exact and require in him all possible perfection to sound and fadome the depth and height thereof. For as it is manifoldly and vnmeasurably infolded and wrapped vp in the intricate wisedome of his vniuersall workmanship, so must long dayes and time carefully spent, indefatigable studie, paines and meditation, restlesse vigilance, a cleare eye of vnderstanding, and sincere affection worke and labour it out, and thence must his prudent and wise action deriue the ground of all his counsels and consultations. And thus must the true Physition euer behold God as his guide, and be gouerned and directed by his hand. For God is nature [h] aboue nature, and nature is his hand [i] and subordinate power: God being therefore the cause of causes in nature, he is the giuer of health and life in nature, and the Physition is his [k] seruant & minister therein. To learne of such a teacher, to imitate so absolute a patterne, what wisedome is sufficient, what sufficiency worthy? If any man thinke it a light labour to finde out the order and reason of

d Quo natura vergit tendendū medico naturæ minister. Ἃ δεῖ ἄγειν, ὅκη αὖ μάλιστα ῥέπει, ταυτὶ ἄγειν, &c. Hippocrat.

e Vt natura recte operans imitanda, ita aberrans reducenda & adiuuanda. Natura enim aliàs agit satis, aliàs parum, aliàs nihil. Galen. de venæ sect. contra Erasistrat.

h ὁ γὰρ θεὸς ὀχεῖ τὴν αἰτίαν πάσιν φύσις τις. Est enim Deus omnium causarum causa & principium. Arist. metaph. 1.

i Natura est ordinaria Dei potestas. Scalig de subtil.

i Natura quid aliud quàm Deus & diuina ratio toti mundo & partibus eius inserta? Senec. lib. de benef.

k Sanitas opus Dei, opera verò nostra. Scalig.

of so infinite a workman in the immense worke of all things, or but an easie difficultie to imitate his example in infinite actions, he knoweth not what is the height of humane wisedome, which being to know most [d] among men, (although what in that knowledge is neareſt vnto God, is the least shadow of himselfe) yet is it so much as is able to make men iustly admired, and happie that obtaine it; as all other that want it, worthily as vnhappie and infortunate as ignorance can make man. Ignorance is euer blind, blindnesse continually stumbleth and oft [e] infortunately falleth; but knowledge giueth eyes, and the happinesse of sight declineth the vnhappinesse of our liues perpetuall groping error, and the miserable confusion of the darknes of mind. Since then knowledge is the eye and sight of the mind, and all knowledge cometh either by the ordinarie light of nature, or the extraordinarie illumination of the Creator of nature, whence shall the ordinary dispensation of mens wayes and actions borrow counsell and light, but from nature? And then how necessarie is the knowledge, learning and studie of nature, not onely vnto the accomplishment and ornament of our better being, but vnto the establishment of prudence and discretion, and the happie consequences thereof in all our liues and actions? If prudence and wisedome flow from hence, and the miserable condition of man perpetually craue their supply, and the neuer-ceasing mutable vncertaintie of circumstances continually multiply occasion of consultation from thence, how can any action or purpose of man be rightly tried, approued and assured vnto him, but by the complement and perfection of this knowledge? And if knowledge onely rectifie and make happie mens workes, endeuours and actions in all things, how is it much more chiefly and absolutely requisite and necessarie in a Physition? His subiect, which is the safeguard of life [f] and succour of nature, exacteth the most exquisite wise and warie working. His rule in working (which is the prudent obseruation and imitation of his Creator in the created order and reason of all

d ὁ τὰ μελίστα γινώσκειν ἀνθρώποις ἐπιστήμη ἐστὶν ἀνθρωπίνη· ἐκείνου γὰρ πολλαχοῦ ἐστὶν ἀνθρώπους εἶναι τοῦ θεοῦ. Qui maximè homini difficilia cognitu potis est cognoscendo assequi, ille sapiens. Aristot. metaph. 1.

e Animus lumine mentis & intelligentiæ orbatus, ignorantiæque tenebris & caligine demersus, sibi ipsi mentitur, se ipsum perpetuo fallit, & in capitales fraudes facilè impellit vndique. Osor. de reg. instit.

f Morbus cum sit vitæ humanæ capitalis hostis, Medicus voicè natura duce, est morbicida. Pulchrè Riolanus.

things) challengeth the helpe and assistance of all possible worthinesse and excellence, the highest perfection of counsell, and most incomparable sagacitie of vnderstanding. For what wisedome, learning and knowledge, can be more then needfull vnto his vse and helpe, whose continuall employment and exercise consisteth in executing the perpetuall decrees and counsels of g creation, in restoring the ruines and decayes of generation, in rectifying, reforming and moderating the errors of continuall mutation and alteration, in opposing death, and enlarging life; lastly, in arming the seuerall true trials and iust estimates of the natiue vses and properties of all things, substances, quantities, qualities, formes, seasons, and circumstances, according to the command of the generall commander of heauen and earth, and the edicts of nature, for the good of man? What humane science can affoord more ample matter and occasion of diuine cogitation? what employments are more continuall workes of charitie? what vertue commeth nearer vnto God in goodnesse and mercie? God createth man, the healthfull and helpfull hand of the Physition restoreth and repaireth his daily lapses. What wisedome more inwardly conuerseth with the hidden and secret workes of God and nature? And though his better and more erected thoughts oft humble themselues vnto the necessities of miserable men, (which proud and foolish minds contemne) yet hath the example of the sauing Deitie herein most exalted him whom vertue instructeth, wisedome formeth, prudence counselleth, and Art firmly guideth; without the competent concurrence of all which, the necessitie of their hourely vse doth altogether denie sufficience in a Physition. How worthy reuerence in themselues, and how happie for others were it, if more wontedly and vsually our Physitions would first labour for this setled perfection and d generall idea of prudent deliberation, before they so readily rush vnto particular practise and action? For although it be experience that indeed giueth vnto reason the true reflexion of it selfe, yet is it the rule

g τὴν γενεσιν γὰρ φύσεις ἐποίησε, φύσεως δ' ἐπανορθώσεις ἰητρός. Morborum medici naturæ sunt, naturæ verò minister medicus. Hippocrat.

d Operatio est finis syllogismi practici. Arist. Eth. 6.

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e Prudentia rei futuræ consultum curat ex disciplina non ex antegressis actionibus. Quare hic habitus omnibus artibus communis sit necesse est. Scalig. Poet. 3.

f Huiusmodi turbam vulgò videmus à primis literarum rudimentis continuo se ipsam Medici nomine iactitantem, & venditantem, inuidam, maledicam, obtrectatricem, nouam speciem Cynicorum, auaram, supinam ignauam, simul atque ignaram. Scal. Poet. 3.

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shallowly soundeth the same profunditie. This difference of mediocrities distinguisheth onely the seuerall measures of the same perfection, whereby they differ, not in kind but in degrees of comparison. Thus are men termed [d] good, better, and best of all; all considered in the same qualitie, euery one an Artist, euery one rightly vnderstanding, but some more clearly, readily and fully, other lesse, and all truly. Vnto whom therefore either excellence doth giue true splendor and eminence, or mediocritie maintaineth within different bounds of true Art and science, he is either in the one worthy, or in the other intollerable. He whom farther vnworthinesse hath exempted out of both these, is in himselfe vnprofitable, and in others vse [e] harmfull. The first and second, and the second by the first thou mayst here view in the following description of this latter booke, and the third and last in the first and second going before.

d Alius alio sapientior, alius alio γραμματικώτερος.

e ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς. Eurip. Malus nihil aliud præterquam malus.

CHAP. II.

AS all ages haue deriued and acknowledged the foundation of Arts from the principles of nature, [a] reason, prudence, and knowledge or science; and experience hath euer confirmed their profite and necessarie vse vnto constitution [b] of Arts by daily proofe: so vnto the complement and atchieuing first of knowledge, and after of the right composing of Art, from [d] thence all times and men haue with one generall decree and consent determined a neeessitie of seuen euer presupposed conductiue helpes thereto, without which neither knowledge nor science can preexist, nor art from thence [e] exist or haue firme being. These seuen Hippocrates with consent of his owne time, and assent of since suc-

a Artes omnes ratione & methodo acquiruntur. Aristot. metaph. 7.

b Sine generali methodo nulla ars discitur, neque disci potest. Galen. de meth. Med.

d Artes instituuntur & accipiunt principia ex scientijs. Scalig. de Subt.

e Intellectus speculatiuus, actiuus, factiuus, habent principia vniuersalia communia. Scalig. de Subt.

ceeding

ceeding times, hath in this order numbred. [f] Nature, [g] precept, fit [h] place for studie, [i] studie, [k] institution, [l] industry, [m] time. Aristotle with some others haue named only three, nature, precept, industrie; but in these three by consequent hath included all the rest. For studie and contemplation must necessarily attend precept and industry both. Studie without fit place and some certaine seate, can neuer deepely settle, vncertaine motion distracting and interrupting serious cogitation and assiduitie: and time is necessarie to be supposed in all. By nature we must not generally vnderstand the first mouing and being power which is in all [a] things in vniuersall, but more specially for this subiect, procliuity, naturall aptnes or fitnesse, peculiar [b] disposition in the helpes and gifts of nature, ripenesse of wit, capacitie, reason and docilitie. By precept are vnderstood the maximes, axiomes, and [c] ancient golden rules of truth, which many ages and aged obseruation from time to time for common good and ease haue commended, compiled and summed methodically into generall orders heads and numbers. By place fit for studie, are not onely vnderstood the narrow inclosures of retired silence, and abdication vnto priuate contemplation, but also the places of the societies and common assemblies of the learned, where both by priuate [d] conference, and also by publike [e] hearing the daily readings, teachings, and exercises of logicall [f] disceptations of schooles allotted euerie facultie by it selfe, the mind may vsually receiue redoubled memorie of the maximes, axiomes and rules of euery art and science, whereby continuall [g] inculcation may both more firmely settle them, and occasion their more frequent and better laboured examination and rumination. That in

f Naturam.
g Præceptione.
h Locum studijs aptum.
i Studium.
k Institutionem à puero.
l Industriam.
m Tempus.
a Omois substantia Natura dicitur. Πάντα γὰρ ὅσα φύσει λέγεται. Aristot. in Metaph.
b Natura etiam pro peculiari indole, ingenio, more accipitur. Sic apud Virgilium.
Nunc age, naturas apibus quas Iuppiter ipse
Addidit, expediam.
c Axiõ. propositiones sunt per se fidem facientes, omnibus doctis in confesso & perpetuæ. Gal de Meth. Med.
d Grata colloquia & iucundi dialogi opulentiora quàm perpetui libri. Scal.

e ὁμιλία τέχνας πέφυκε. Conuersatio artes peperit. Eurip
f Etenim sicuti lapidum collisione ignis: ita ex disceptationibus elicitur veritas. Scalig. de Subt.
f Optima illa est docendi ratio quæ viua voce traditur. Neque enim quenquam ex libro nauclerum vel alterius artis artificem euadere licet. Libri enim sunt ijs qui antea erudiri fuerunt monimenta, non rudium & indoctorum doctrina perfecta. Galen. de Alim. fac. lib. 1.
g Qui sapiens & doctus euadere cupit, φίλον αὐτῷ φίλτατον καὶ ζητητέον εἶναι oportet. Plato de Rep.

whose admission two senses beare testimonie, and by two waies doth enter, hath firmer possession. The weakenesse or wearinesse of the sight or eye in priuate reading sometimes mistaketh, oft omitteth, and not seldome ouerslippeth; but the vnderstanding standeth readie at the h gates of the eares, euer giuing easie entrance, and with readie attention more due i perpension, the most faithfull remembrance by the eare conducted vnto the inward seats and selles of the soule and contemplation. By studie is generally conceiued the continuall occupation and imployment of all a the faculties of the mind in serious disquisition, prompt apprehension and reception of generall rules and precept, and frequent oft after reuiew of their former seuerall notions, reflecting the vnderstanding vpon it selfe in the recognition of his passed intellection, and in due rumination vnto right digestion; from whence by long exercise and vse therein gaining an habite and true methode thereof, the firme knowledge and science of assured infallible rule and principle, doth beget art, and art bring forth the end and perfection of art, which is the honour of the Artificer, the euer-reasonable satisfaction of needfull vse and necessitie, and for the c most part desired issue. By institution is conceiued education, early beginning, & inchoation from d young and tender yeares, whereby the grounds and rules of knowledg growing vp with age, become in shorter time more naturall, permanent, familiar, easie, more cleare and free of difficulties, which vnto sodaine apprehension bring confusion and impediment. By industrie is vnderstood e continuall care, exercise, and paines to make euerie benefite and vtmost vse of natures bountie, of precepts worthie of place and euerie other behoofefull circumstance, to perfect institution, to saue, preuent, and redeeme time and opportunitie, with serious affection and desire to whet, vphold, and maintaine alacritie, constancie, and perseuerance through labour and diligence vnto perfection. By time is vnderstood the seue-

h Animus habitat in auribus, Herod.

i Vox scripturâ ad audiendum longe præstantior & disertior, auriumq; sensus potior magister. Plato.

a Studium est vehemens animi applicatio ad aliquid. Perot. in Epigr. Martial.

εὐγένιας μὴ ἔν πόνοις ἅπαντας τοὺς ἀσθενοῦντας, ἀδύνατον. Infirmos omnes sanos facere est impossibile. Hippocrat.

d Educatio est nutritio & prouectio à tenerioribus annis. Sic Terent. Eduxi è paruulo, &c. Et Virgil. Nascentes educat vuas. Nonius Marcellus de proprietat. Serm. sic habet: Alere est vitam victu temporali sustentare, educare autem ad satietatem perpetuam educere. studiosi. Cicer. Tusc. Quæst. 2.

e Industrij homines ijdem qui laboriosi, amantes laboris, agendi pulchrorum

all

rall competence of yeares to euerie single vse, and due in all. The necessitie of the helpefull concurrence of all these vnto any one perfection is easily manifest. The want of naturall helps of wit and other reasonable parts of man, must needs be [a] vncapable of precept. Without precept (being the rich compiled treasure of the excellent knowledges of many ages and generations) how shall any single liues sufficiencie otherwise truly attaine the precious worth and benefite of due perfection in any art? Without studie also precept is neuer daigned, because not deserued. God and nature perpetually blessing and proportioning seuerall measures of knowledge and vnderstanding to some equalitie of thoughtfull [d] search and assiduitie. Where is not place fitting studie, and allowing the prompt concourse [e] of learned conference, studie must needs want those readie helpes which mutuall speech, speciall example, and many common reciprocall auxiliarie assistances in learned societie, do manifestly profitably, and continually supply. Where wanteth [f] timely institution, either later springs bring slower growth, or too sodaine sproutes soone wasted springs. Where industrious affection and exercise either fainting waneth, or is not euer in the full, eclipsed earth must needs proue dull, and paines slow, and without paines shall euer succeed but meane profite. Lastly, where full time is scant, [h] defect is large, and where season [i] short, no good [*] proofe long. And thus it is apparent, that none, and no one of these may be wanting, where is desired any reasonable perfection; and this is the same infallible truth in all faculties and professions. For many instances, behold but one, and see by common consent of all learned, by testimonie of reason and experience, how progresse of knowledge doth in euery part answer the nature and custome of husbanding seed. Compare [k] the facilitie

a Quod natura negat reddere nemo potest.

d Θεοὶ πάντα ἀγαθὰ πόνοις πωλοῦσιν. Dij labore vendunt bona mortalibus.

e Scholæ ψυχῶν διδασκαλεῖα λόγων καὶ θεωρίας παιδευτήρια. Basil

f Tantam enim vim habet puerilis institutio, vt sine illa nemo ad vllum decus eniti possit. Osorius.

f Οὐ μικροῦ τινος περὶ τοῦτο ἐστὶν ἐνδυῆναι καλῶς ἐθίζεσθαι, ἀλλὰ πάμπολυ. Non parum igitur sed plurimum quin potius totum refert, sic vel non sic homines ab adolescentia assuefactos esse. Aristot. Eth. 2.

h Veritas filia temporis. Ἀγαθὸς πρὸς τὴν ἀλήθειαν χρόνος.

i Emuntur artes tempore & diligentia. Lactt.

* Non potest in eo succus esse

diuturnus, quod nimis celeriter est maturitatem assequutum. Cicer. k τὸν αὐτὸν τρόπον καὶ μιμεῖται ἡ φύσις γεωργῷ τὸ διδασκάλῳ, σπέρματι δὲ καὶ τῷ λόγῳ τὸν παιδευόμενον. Analogiam habet natura cum tellure, agricola cum eo qui præceptis instituit & instruit, semen cum salubribus præceptis. Plutarchus. περὶ παιδ. ἀγωγ.

of soyle with capacitie in nature, the seed with wholesome precept, the countrey neighbourhood of readinesse and plentie (whereby need with common benefite may mutually both lend and borrow) vnto the like helpes of learning in learned societie. Compare carefull gathering together and storing of good seed, vnto daily study, industrie and paines to toyle and labour; vsuall early bringing vp, and prudent timely countrie education, to necessitie of institution, and the yearely seasons to studious times. Are not all in both, and both in all alike? The seeds of vertue and knowledge are euer fitly sowed in childhood [e] the age of institution [d], in whose vniudging youth their hidden vertue stealeth roote, in yeares [f] of discretion growth, in [g] confirmed age gathereth ripenesse, and in consisting [h] age bringeth forth ripe [i] fruite in practise and proofe, therein continuing euer vntill declining autumne, the fall of age, and the winter of this mortall life. And this is that span of mans life, and ought be his reckoning of his dayes well dispent in any vertuous or noble facultie. These things are manifest vnto all, and need not so much proofe as better consideration. And thus the necessary concurrence of the knowledge of nature vnto perfection in any worthie faculty, hath briefly and sufficiently appeared, and more specially the vse thereof vnto a Physition hath bene plainly instanced and manifest, and his primacie in the counsell and consultation of nature, the necessities of life haue amply proued. It hath bene likewise farther considered, that as in all other arts and sciences, so especially in Physicke, no man euer attained the meanest satisfying worth, without the assistance of a seuenfold furtherance, without nature either [a] disposing or fauouring, hath bene declared the vanitie of vtmost endeauour. Without [b] precept what

e Pueritia ad 14 annum numeratur.

d Venaticus ex quo Tempore ceruinam pellem latrauit in aula, Militat in syluis catulus. Nunc adbibe puro Pectore verba puer, nunc te melioribus offer. Horat.

f Adolescentia hæc est, ab annis pueritiæ durans ad 20. & 25. annum, huic succedit iuuentus & progreditur ad 35.

g Iuuenilis hæc est ætas.

h Consistit ætas à 35. ad 50. aut circiter, & vel paulo magis vel minus pro temperaturarũ differentijs.

i Studia in Adolescentia sunt tanquam in herbis, quæ annis post maturioribus pulchræ fruges sunt futuræ, nam quæ seminauerit in iuuentute metet cum senuerit. Plutarch. ὁ γὰρ ἀχὼν.

a Tu nihil inuita dices faciesue Minerua.

b φύσεως μὲν γὰρ ἀργὸν ἀφαιρεῖ διαφθείρει δ' ἀδιδαξία. Innatam virtutem ignauia & desidia destruit, & corrumpit, naturalem ineptitudinem rusticitatem nec corrigit & emendat doctrina. Plutarch. περὶ παιδ. ἀγωγ.

hath

hath euer bene any right subiect, rule, or measure vnto wandring confused thought and contemplation? Without studie and [c] industrie was neuer gained worth, nor without institution euer purchased assurance of any perpetuitie. In want of fit and setled place, the most desirous indeauour doth find wearisome losse of so faire and helpefull opportunities, and there is no goodnesse by [e] time vnsetled hath euer bene after well [f] confirmed. From hence it must necessarily follow as a certaine conclusion, that according as mē are more or lesse wanting in any of these, so do the number of the wants truly measure the quantity of their defects. And since these are seuen so inseparable companions & guides vnto sufficiencie in those by whom it is truly acquired, they must needs therefore by necessarie consequent be therein faire likelihoods and proofes of that sufficiencie vnto others also whom it shall concerne to know and enquire it for their owne direction and satisfaction. And as these are thus necessarie to be enquired, so is it as easie for the meanest to trace and discouer them in any particular knowledge. Nature doth expresse her selfe in her owne indowments open to euery eye in common conuersation. The hope and opinion of good precept, doth vnto the most ignorant giue prudent guesse, either by the particular knowledge, or at least inquisition of precedent timely institution and likely institutors. Good and pertinent institution, deriueth probabilitie of it selfe, from the testimonie of conuenient time and fit place of institution. Industrie cannot be hid, and studie by his [a] assiduitie doth euer proue it selfe, and by continuall exercise of it selfe, as it first giueth, so it after perpetually [b] holdeth sufficiencie, and manifesteth it selfe thereby, both past and present, vnto any one. And as education it selfe is of all learned esteemed and iudged absolutely beyond [c] exception or dispensation necessarie, so are his places common, and therefore not obscure. Lastly time well dispent doth point his proofe vnto examination of

c Εἰς τὰ μὴ ἐξ ἀνάγκης ἐπιτήδεια οὐδὲν ὄφελος, καὶ δὲ χαλεπά, &c. Quæ facilia sunt cognitu fugiunt incuriam, quæ verò difficilima elegantia concinna capiuntur. Plutarc.

e Annus in apricis maturat collibus vuas. Ouid.

f Illud ingeniorum velut præcox genus, non temerè vnquam peruenit ad frugem. Quintil.

f Festinata maturitas occidit celerius. Idem.

a In omni literarum professu stylo, libello & perpetuo est opus. Isocrat.

b Literæ marsupium non sequuntur: sudoris comites sunt & laboris, sociæ ieiuniorum, non satietatis, continentiæ, non luxuriæ. Hieronym.

c Recta institutio caput omnis virtutis. Plat. de Leg.

his seuerall degrees of groweth, both how in d childhood and youth, vnto the yeares of discretion, disposed, and how also after that time in manhood and confirmed age vnto consistence, disposing himselfe. These are those cabi notes, whereby from the necessitie, partly of their continuall presence, and partly precedence in eutrie faculte, the meaneſt capacitie together with the best may confirme and better satisfie their prudent hope or feare in choyce. These markes though common and indifferent vnto all, yet do they bring more or lesse different behoofull vse, according to different iudgings and f vnderstandings. Such as are learned in the same facultie, beside these outward and common informations are farther enabled to assure this inquisition by the presence and knowledge of the same sufficience in themselues, when they find it represented vnto them in another. Such as are learned in different faculties, or are generall readers or scholliers only, by the signes comon vnto all kinds of learning may better iudge of a common faculte in generall knowledge, but vnproperly determine of a s speciall worth. The first haue therefore more certaine vnderstanding, the second somewhat more aduantaged coniecture. He onely that is altogether vnlettered and vnlearned, for that he cannot help his iudgement frō any of these two former inward lights, or intelligence of his owne vnderstanding, must therefore chiefly deriue his information frō without, and from these outward signes, from whence it is also better to raise b probable reason and coniecture to resolue himselfe, then altogether to trust report and others faith. For that which is probable cometh c neare vnto truth, and he that industriously exerciseth himselfe in discerning rightly true probabilitie, shall alway more wisely walke, and most seldome erre or be deceiued.

d Eradenda cupidinis praui sunt elementa, & tenetæ nimis mentes asperioribus formandę studijs. Horat.

f Fœlices essent artes si de ijs soli iudicarent artifices. Aristot.

g Artis cuiusli bet iudicationes primæ omnibus hominibus sunt notæ, sequentes soli artifici. Gal. lib. 6. de Meth. Med.

h χρὴ τὸν μέλλοντα ἐρεῖν ὀρθῶς εἰκάζειν καλῶς Eurip.

Bene qui coniiciet vatem hunc perhibebo optimum. Cicero de Diuin.

c Artificialis coniectura è probabili eruitur ratione & proximè ſæpe accedit ad veritatem. Galen.

CHAP.

CHAP. III.

AND thus with a plaine ſenſibleneſſe vnto vulgar capacitie, I haue deliuered the ſententious ſumme of thoſe things which the learned in the largeneſſe of many volumes haue widely ſcattered and confounded: which as according to the firſt promiſe and purpoſe, it giueth vnto the meaneſt a light vnto a larger field of prudent conſideration, ſo doth it alſo vnto the yonger ſtudent yeeld a profitable taſte of that true way and method which proſperouſly guideth vnto perfection. And although ſharpe witted folly in the ambition of proud conceit hath oft times deuiſed and imagined eaſier and ſhorter wayes and [c] cuts vnto an higher pitch, yet after-time hath ſtill otherwiſe proued it vnto erroneous men, when for the moſt part their eyes and time are almoſt out, and folly hath alreadie too ſufficiently fatted it ſelfe to glut repentance. I will not ſpend time in blaming this our time herein, dayly experience is iuſt reproofe. From that which hath formerly bene diſcourſed, there ſeemeth yet remaining a doubt demanding anſwer: whether none but men, as before, knowne learned, may proue of ſafe or commendable vſe? Where the cauſes and diſeaſes are both common and vulgar, and no circumſtance requireth more then ordinatie conſult, there without doubt ordinary harmleſſe remedies without deeper counſell or aduice, may by themſelues ſufficiently [c] ſatisfie an vſuall need. For this cauſe the Emperick is iuſtly to be preferred before all other ſects, for that (for the moſt part) neuer changing his approued ordinary good remedies, he thereby in ordinary caſes doth more commonly benefite; while other ſectaries from the wilde [d] compoſition of their confuſed and deceiued minds (euer therefore vainly con-

a Lyce-ingle

e Huiuſmodi fuere illi Theſſali, aſini & ipſe ipſorum parens Theſſalus, qui in ſex menſium ſpacio totam medicinæ artem non modo vorabant ipſi, ſed & alios docere profitebantur.

c Sed & medicus optimè ſingulorum naturâ tationemque habuerit qui genus vniuerſum cognouerit. Verumtamen nihil prohibet quo minus etiam is qui ſit neſcius vni alicui pulchrè conſulat, dummodo experiendo quæ cuique accidunt accuratè proſpexerit: quemadmodum multos ſibi ipſis optimos medicos videmus, cùm alteri ſubuenire atque opitulari non poſſint. Ariſtot. Eth. 10.

d Methodici debitæ pharmacorum compoſitionis ignari opera Artis inuertunt. Galen. de Sect.

tinually varying the mixture of their medicines) must needs thereby both peruert the ordinary benefite of vsuall and tried medicines in common diseases, and in all other also by their misgouerned rules, and mistaking reason, euer either ouerrunne or come short of that happie and safe issue; which more distinct, iudicious and truly vnderstanding accommodation from more prudent right deliberation doth more certainly and assuredly bring forth. This is the reason that [e] Galen instituting and counselling a yong Physition, doth chiefly instruct him first to bend all his whole labour and endeuour to aime at that vnstained puritie of sight and discerning sagacitie, which is onely proper vnto the truly learned and soly orthodoxe Physition, whereunto if his power and meanes wil not aduance him, he then aduiseth him to make choise of the Empericke soly to [d] imitate before all other sects; because his plaine constant course in ordinary diseases doth most oft good, and in other most cõmonly least hurt, though with the rest neuer sure, and not euer safe. And thus farre (deseruing reader) I haue pointed thy better remembrance into the right way of the most likely inquisition. Vertue is likewise a needfull companion vnto sufficience of vnderstanding, a grace and ornament vnto a Physition, and in him a benefite and aduantage vnto the patient; by the one well gained, discreetly and iustly steering his sufficience, by the other well knowne, [f] assuring his confidence: but being euery mans common dutie to learne, the Philosophers subiect, and beside my promised performance, I will commend it vnto easie obseruation in euery man his owne triall and proofe, the ordinary iudgement more easily knowing vertue in the [f] outward shape of faire action, then readily conceiuing or examining it by the generall & idea or large description. It onely now remaineth thou call once againe remembrance vnto remembrance, by recouering in our passed discouery in few words the generall briefe summe for better impression and continuance. It hath bene manifested how senslesse common vse doth draw fond customs

vnto

e Galen. lib. de sectis in suasor. ad artes. lib Isagoges Med.

d Eædem in iisdem affectibus medelæ ab ijs quibus rationem profitentur & Empiricis medicis trahuntur. De ratione inueniendi eas inter eosdem dissentio est. Galen de Sect.

f Natura siquidem vtraque hæc largita est nobis, & ipsa iudicia & fidem. Naturalia iudicia sunt sensus & ratio. Ordiuntur hęc à maximè facilimis vlu & cognitione. Fides & persuasio sine vlla disciplina naturadutę iudicijs adhibentur. Galen. lib 9 de dog. Hipp. & Plat.

g Non omnes ita sunt tolerates vt ex toto vniuersali ipsi particularia inueniant. Galen. lib. 5. de sanit. tuend.

vnto mechanicall counsel. Reason and prudence haue also giuen thee a taste and better sense of the vnobserued mischiefe therein, and hath taught thee a more wise feare. Nor hath it bene the least wisedome, to know to hold suspected among those whom learning hath exempted out of the vnlearned multitude, such as make profession of double perfection in two [d] faculties, where one in true reason is neuer sufficiently or aboue needfull measure fulfilled in the most excellent, beside the perfection and right habit of vnderstanding, the attendance in care and circumspect action requiring neuer lesse then the whole and vtmost endeuour; which he that thinketh too much for his owne calling, profession or facultie whatsoeuer, is the least of all worthy of it, or well deseruing in it. It hath bene likewise farther noted vnto prudent obseruation, that among men honestly limited within one calling, notwithstanding immoderate, extrauagant and impertinent curiositie too prodigally dispent in things of least moment, least pertinent or profitable vnto necessary vse, doth vainely sometimes [e] diuert the more serious and chiefly fixed study and respect vpon the more maine ends and offices therein, (as hath bene before noted of curious Astrologers and superstitious Ephemerides-masters) whereby that which is most necessary, is dangerously oft neglected, and that which is least needfull, fondly more preferred and esteemed. Lastly hath bene pointed the man, whom thou maist most discreetly and with most likely safetie chuse to trust with thy life and health. First thou art aduised to consider that he be a man free from the former imputations; and secondly that he be commended vnto thee by the seuen forementioned testimonies: one whom nature [a] hath fitted and set forth by common good parts expressed in open and apert, iust and discreet word and action, and also in speciall proofe and vse, the same in all occasions, capable, sensible, wise temperate, and vnderstanding; in his profession carrying credited assurance by his former times, place, institution, study and industry well knowne, commendably formerly, and euer dis-

d Sua ipsius propria agere & alienis negotijs non implicari, est iustitia, τὸ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστί. Plato de Rep. lib. 1.

e Qui omnes in arte aliqua minutias & subtilitates persequuntur, exitum nullum inuenient: si vero in illis modum tribuere terminauerint, non mediocre fructum ex illis capient. Non enim omnia ex singulis disciplinis, sed necessaria, & ad vitam magis accommodata sunt addiscenda. Olor. de Reg. instit.

a Præclara autē studia non omnibus ornamento esse possunt, sed ijs tantum qui præclaro ingenio & egregia virtutis indole præditi sunt. Olor. de Reg. instit.

diſpent. If thou make this careſull and likely good
of thy Phyſition, thou ſhalt not ſo vſually find
luckleſſe euents of after-repented choices, nor ſo
heedleſly draw vpon thy ſelfe ſo many miſerable
as daily fall out in want of more reaſonable fore
care thereof. Happie is he who doth conuerſe
prudent, & conſulteth the wiſe, truſteth the iuſt and
and imploreth skilfull helpe. God hath promiſed
ſing vnto the prudent, in his vnaltered decree
vnto prouidence both more certaine preuention
and alſo more likely foreſtalling of otherwiſe
good. In the wiſe (with caution and difficultie
ting any ſuſpected or doubted truſt) ſucceedeth
the ſometimes [h] deceiued iſſue, ordinarily redoubled
compence, of fooles vnguſted, but vnto the [i] end
it, repaying the vnknowne inexplicable nectar
acquieſcence of mind, and ample content of
of heart vnto it ſelfe. In the skilfull, errour is
frequence, and folly common or ordinarie [a] admit
Theſe things common experience doth rarely know,
cauſe ſeldome regarded; follie for euer poſſeſſing
world of fooles, and a [b] mite of wiſedome being
more rare [c] then ten mines of gold. Know thou
the beſt patterne, aime euer to attaine his neareſt
with diſcreete coertion of that deſire in want of
full ſupply, contentedly alſo accepting reaſonable
critie, but euer eſchuing the hated name and
of knowne ignorance & adulterate [d] bigamie of
lings, the one in common vſe wholy inſufficient,
for the moſt part, but in part able to ſupply either
preſence or inward worth. Commit thy life into
that eſteemeth it worth his whole ſtudie and
that vnderſtandeth the cauſes in nature, wherein
life, and is skilfully able to draw foorth thy

g Prudentia ad rationis normã quæ cogitat quæque agit vniuerſa dirigit, & nihil præter rectum & laudabile facit. Macrob.

h Artem in pleriſque certam ſubuertere non debet paucorũ vel in pancis error, Galen. de Med. opt.

i [illegible] Omnia ſecundum rationem facienti licet nõ ſuccedat ſecundum rationem non eſt ad aliud tranſcendum dum manet quod à principio viſum eſt. Hipp. Aph. lib. 2.

k [illegible] Solertia eſt dexteritas in vertendis ſcopum ſeu finem colligendi. Ariſtot. Eth. 3.

b Vir bonus & ſapiens, vix [illegible] ſapiens, vix [illegible] tinebit. Ter.

[illegible] reperit vnum. Millibus è cunctis hominum conſulitur [illegible] Tantumne eſt res tua tibi, aliena vt cures [illegible]

nto the vtmost length and dare in nature: that knoweth
e and opportunity of life, that feareth God, & lo-
man: vnto whom knowne danger giueth carefull
caution, saferie securitie, iudgement resolution, variable
circumstance more warie circumspection, and generall
knowledge vnscanted counsell in all occurrents. Thus
halt thou not betray thy life to follie, nor by thy blame
hall others [h] ignorance deseruedly punish and interrupt
hy quiet ease. Thus maist thou both liue in more free con-
ent, and oft more happie daies, and die in thy full time
by a ripe and mature death, in the blessing of God, and
ight of nature, yeelding thy life vnto the common law
of mortalitie, not falling vnder the heauie burthen of thy
wne guilt in rash exposall, or careleſſe neglect.

f Mi ierophdudes
uoi, &c. Medicā
vti prouidentia
vt mihi videtur
optimum est.
Hipp. lib. 1. prænot.

g In medico
nulla potest esse
perfectio sine
illa encyclope-
dia quæ homi-
ni viam munit
ad fœlicitatem.
Scalig.

h ἡ τῶν λεγομένων
σοφῶν συναναστρο-
φὴ μὴ ὠφελεῖ.

st & hoc vile & miserum cum stultis & fatuis insipere. Eurip. a Fœlix qui potuit tran-
illam ducere vitam, Et lætas stabili claudere fine dies. Maximian. b Quasi poma ex
boribus cruda si sint vi euelluntur, si matura & cocta, decidunt: sic vitam adolescentibus
auferri, senibus maturitas. Cicero.

FINIS.

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Gentle Reader, I pray thee to correct these faults ... partly by reason of the difficultie of the copie, and ... sense of the Author.

Epist. p. 4. l. 6. r. so long burthen. Epist. p. 5. l. 1. r. this necessary plane ... compare. r. compose. Pag. 5. in. 26. for curles r. chaunces. ... knowne. r. unthe. p. 11. l. 1. the as well. ibid. l. 19. grow. r. ... thefe. pag. 20. l. 29. r. erectur. p. 13. l. 9. delinarage. r. ... any. p. 17. l. 18. ... feathers. ib. l. 14. deliv... l. 9. death. r. health. p. 19. l. ... not. r. nunnot. p. 21. l. 8. which. r. wit... r. thefe. p. 24. l. 30. liberrie. r. literature. p. 25. in marg. r. ... fole. p. 30. l. 35. r. content. p. 41. in marg. l. 27. r. ... 4. l. 14. r. be more completely. p. 50. l. 29. r. the other opposites. ... motide. pag. 59. l. 29. r. ... p. 69. l. 33. or. r. any one. ... p. 72. ... p. 88. l. vlt. ends. r. meanes. pag. 94. l. 21. precept. r. ... pag. 97. last note in marg. alter. ... 103. the third note. ... p. 104. l. 25. r. indications. ... tie. p. 108. l. 22. their. r. hee. p. 112. l. ... like illusion. ib. l. 14. dubbing. r. ... continuing. reconfirmed. ib. l. 4. ... r. prefuing. p. 113. l. 21. ... p. 114. l. 19. differene. r. indifferent. p. 117. l. 24. incagre. r. incagre. ib. l. ... partition. pag. 130. himselfe. read it selfe.

A TRVE DISCOVERY OF THE EMPERICKE, WITH THE FVGITIVE,

Phyſition and Quackſaluer, who diſplay their banners vpon poſts: whereby his Maieſties ſubiects are not onely deceiued, but greatly endangered in the health of their bodies:

561. a. 2
2

Being very profitable as well for the ignorant, as for the learned:

By I. C. Doctor in Phyſicke.



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